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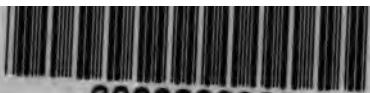
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OUTLINES
OF
CHURCH HISTORY





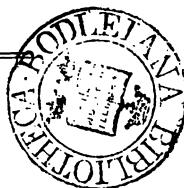
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HENRY'S
OUTLINES OF CHURCH HISTORY;
A BRIEF SKETCH
OF THE
CHRISTIAN CHURCH
FROM THE FIRST CENTURY.

BY
JOSEPH FERNANDEZ, LL.D.



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PREFACE BY J. A. SPURGEON.

 N conducting our College classes we have long felt the need of some reliable "Handbook of Church History" which should give a fair exposition of the facts and dogmas connected with the course of the church's life, in a form neither too meagre nor too cumbersome. Whether the compiler of this book, who has placed his services at our disposal, has succeeded in the attempt to supply this want, we must leave to the reader's decision. We had not the time to make our own digest, we have therefore relied upon the efforts of another whose previous experience in kindred labours, and whose impartiality qualified him, in our opinion, for the task. We do not, therefore, hold ourselves responsible for the judgments expressed or views taken on some points, though in the main they seem to us to be beyond dispute.

Priestcraft and State-churchism have ever been the frequent and fruitful sources of mischief to the church in all ages. The touch of the hand of either priest or king has always caused a plague spot in the body of Christians, and the grasp has strangled out the life of every section which has come under its paralysing power. All the help required, or possible, is to be "let alone."

One-half of the so-called "Heretics" were only reformers contending for the greater purity of Christian life and belief; but, as they opposed the officialism of the Church or State, they came at once under their ban and incurred the small spite of bigots who, if they could not crush, could at any rate abuse them. Much caution needs to be exercised, therefore, in accepting the charges made against men, who were often only the Dissenters and Nonconformists of past ages refusing to tolerate the superstitions of an Established Church. If they held some errors they were generally opposed to still greater.

Much might be added as to the history of that part of the Church which has confined the ordinance of Baptism to Believers on a confession of their faith in Jesus. Our preface would swell into a volume, if we tried to set forth the trials endured, and the triumphs achieved by them throughout the unbroken chain of witnesses, which links them to the Great Founder of our faith and his first disciples. No body of Christians has paid a heavier penalty for faithful testimony, or more constantly scattered the seeds of truth amidst tears and blood. Their future promises an ample reward. The day is dawning when it shall be seen that religious belief must split into two camps, either the priest with regeneration by sprinkling, with absolution and the mass for salvation, as the ultimate and inevitable issue on the one side, or on the other hand a personal faith in the sinner's substitute exercised by a responsible and renewed agent. Popery or the principles of the Baptists will embrace the professing church, and there can be no doubt which will in the end triumph.

Much of the so-called extension of Christianity was merely a form of Statecraft, and the converts were baptised Pagans. Fire burns up and not down, and the page of history shows that where the truth has been kindled amongst the masses and run along the lower ranks, then it has caught and enlightened the higher orders and pervaded the land, but the atmosphere of Courts is so little congenial to its life that it has stifled the sparks which have first fallen into it, before they could be fanned into a flame. It is not by might nor by power, but by God's Spirit that the triumphs of the cross have been and will be achieved.

The moral of these pages is "Render to Cæsar the things which are Cæsar's, and to God the things which are God's." "Watch and pray, lest ye enter into temptation." "Go ye into all the world and preach the gospel to every creature." "He that believeth and is baptised shall be saved."

INTRODUCTION.



HE history of this little book is soon told, and its title explains itself. Some years ago the author published "Henry's Outlines of English History," the first of an educational series, which has already reached an extensive circulation. That little book was seen by one of the greatest preachers and Christian workers of the day, who did the writer the honour to request him to prepare an Outline of Church History on a similar plan, and in the same spirit of fairness to all parties.

The great principle that in the Bible, and the Bible alone, is to be found the religion of the Christian Church, has been kept constantly in view.

The works of the Fathers, and the Fathers themselves, have not been exalted at the expense of truth and righteousness, as is now commonly done, nor have the writings and labours of the Reformers been underrated. The fact that the light of the Church has shone most dimly when its ceremonial has been most gorgeous, its penances and mortifications most severe, and its secular power greatest, has been made prominent, to show that the kingdom of our Lord "is not of this world."

In the first century, and at the time when our "Church History" begins, the Roman Empire extended over the whole of the known world, the Eastern provinces of which had been intellectually enlightened, in a high degree by the learning, philosophy, and cultivation of Greece. All religions in the world, except Judaism, were polytheisms, and corrupt

as any religion must be which is founded on a heathen mythology.

Greece, when subdued by the Romans, sank at once into a condition of the deepest moral degradation ; but the vileness of the mysteries spread throughout Rome and its provinces as its scattered people gained influence as teachers, physicians, and philosophers. A system of universal toleration prevailed ; foreign religions were everywhere transplanted ; and as a natural consequence, faith in the national religion, as well as attachment to it, were lessened.

This decline of natural religion, was greatly increased, as some think, by the spread of philosophy ; although we find that the philosophers professed themselves desirous to uphold the national faith, as a sure mode of government, and a means of hoodwinking the common people.

Judaism, in common with other religions, had spread into almost every Roman province. The first Jews in Rome had been carried thither by Pompey, and had soon obtained freedom : shortly after they had permission from Julius Caesar to build synagogues. Many converts had been made from among the heathen, most of whom were proselytes of the gate ; that is, they worshipped Jehovah the one true God, but were not circumcised.

The Jews were numerous at Alexandria, where they had been encouraged to settle ; and in that seat of learning, especially under the Ptolemies, their religion had been mixed up with philosophy, and a new religious system was developed there by Philo the Jew.

From this it will be seen that the old religions of the world had become unsettled and worn out ; and it is no matter of wonder that thoughtful men everywhere were looking for a new revelation.

The great obstacle to the reception of Christianity on the part of the Jews, was their expectation of earthly greatness in the Messiah ; and their hostility to it was intensified by the fact, that St. Paul and other apostles and teachers

admitted believers to its full privileges and ordinances without insisting on the rite of circumcision.

The sources of Church History, as in all other history, must be found in private testimony, public documents and monuments, biographies of remarkable persons favourable and unfavourable to Christianity, apologisers for the Christian faith, and even attacks upon it ; and in not a few cases valuable information is to be obtained from ecclesiastical buildings, with their contained monuments and the inscriptions thereon.

There may be some students who desire to prosecute the study of the subject further than can be done in a work of limited scope like the present, we therefore indicate the most important works in which such persons will find the subject fully treated.

Among the earlier historians we may mention Eusebius, who was Bishop of Cesarea about A.D. 340, and who wrote a very complete history of the first three centuries to A.D. 324, a good translation of which is published in Bohn's "Ecclesiastical Library ;" Socrates, a continuation of Eusebius, in the same series ; N. Lardner's "Collection of Jewish and Heathen Testimonies to the Christian Religion ;" Tillemont's "Ecclesiastical Memoirs of the First Six Centuries" ; Reeve's "Apologies of Justin Martyr, Tertullian, and Minucius Felix ;" Bingham's "Antiquities of the Christian Church ;" Fox's "Acts and Martyrs," and others. The most complete epitomes of the whole subject may be found in the later editions of Mosheim, Gieseler, Neander, Milner, Spanheim, and others ; all of which may be obtained in English. For those who read French, a most interesting and valuable work is Mabillon's "Lives of the Benedictine Fathers." Histories of the Church in the British Empire are the "Ecclesiastical History" of the Venerable Bede ; those of Fuller and Collier, both rich in valuable information ; and other epitomes, or more fragmentary works. The most interesting account of the Reformation in Germany,

France, and Switzerland is that of Merle D'Aubigné ; while that of Sweden, Norway, and Denmark, is fully recounted in Gerde's History of those countries ; that of the Low Countries in Brandt's History ; and that of Scotland chiefly in McCrie's "Life of John Knox."

Many interesting facts on this subject are collected in Townley's "Illustrations of Biblical Literature."

Church history is usually divided into five periods.

The *first* extends over the first three centuries to the accession of Constantine, A.D. 306 ; a period which is regarded as of the greatest interest and importance, as the Church was then purest, and grew by its own inherent power, in spite of persecution and all the hostile influence of Paganism.

The *second* period extends from Constantine, A.D. 306, to the death of Charlemagne, A.D. 337.

The *third* from A.D. 337 to the death of Pope Gregory VII., 1066.

The *fourth* from A.D. 1086 to 1517.

The *fifth* embraces the period of the Reformation in Europe ; including sketches of its rise and progress under Luther, and others, in France, Switzerland, the Scandinavian Peninsula, England, and the Netherlands.



PART I.

CHAPTER I.

ROMAN EMPERORS OF THE FIRST CENTURY:—

	A.D.		A.D.	
AUGUSTUS CÆSAR	died	14	VITELLIUS . . . died	69
TIBERIUS	"	37	VESPAZIAN ,	79
CALIGULA	"	41	TITUS ,	81
CLAUDIUS	"	54	DOMITIAN ,	96
NERO	"	68	NERVA ,	98
GALBA	"	69	TRAJAN ,	117
OTHO	"	69		

CONTEMPORARY HISTORY.



FEW years after the ascension of our Lord, on the death of Herod Agrippa, A.D. 44, Palestine was made a Roman province, and placed under governors called Procurators, whose misgovernment and cruelty excited the unhappy people to frenzy and revolt.

Under Ventidius Cumanus, A.D. 50, during one of the great festivals, a tumult arose in consequence of insults by the Roman soldiery, and ten thousand Jews were massacred.

Felix succeeded Cumanus. He had been a slave to the Emperor Claudius. He it was who trembled when Paul reasoned of righteousness, temperance, and judgment to come. He was then living in open adultery with Drusilla, wife of the king of Emesa. During his rule the Jews were cruelly oppressed, and those of Cæsarea were murdered by the Roman soldiers in a tumult.

After him Festus was appointed, whose dealing with the apostle Paul shows him to have been more just than Felix, who had kept him in prison in the hope of extorting money from him or his friends. The apostle James the Just was bishop of the Christian Church at Jerusalem during the rule of Festus; and at the same time Annas was high priest, whose father had held that office at the time of the crucifixion of our Saviour.

Annas was a Sadducee, and therefore very bitter against the Christians; and he took the opportunity of a vacancy in the government, caused by the death of Festus, to procure the stoning to death of St. James—this is stated by Josephus, who wrote the Jewish history of the time.

After Festus, Gestius Florus, the last and most wicked of the Roman procurators, was appointed. His cruelties were so great that the people broke out into open revolt, and in A.D. 65, the last war began, which ended in the destruction of the temple, under Titus Vespasian, and the utter scattering of that people who had not said in vain, “His blood be on us and on our children.” Titus, the Roman general, declared openly that unless God had helped him, he could not have taken the city.

The Christian Church at Jerusalem, having seen the abomination of desolation drawing nigh unto Jerusalem, when the Roman eagles appeared before the walls, in obedience to the words of Jesus (Matt. xxiv.), fled to Pella, beyond the Jordan, and there remained in comparative safety, while the holy city, its temple, priests, and people, were destroyed, **A.D. 70.**

About the time when the last Jewish war began, the Emperor Nero had commenced to persecute the Christians, and eventually put to death the apostles Peter and Paul, A.D. 68; the latter apostle being twice imprisoned. Of the nature of this persecution, Tacitus, the Roman historian, informs us in his Annals, Book xv. chap. 44 :—

“To suppress the common rumour that he has himself set fire to the city, Nero procured others to be accused, and inflicted exquisite punishments

upon those people, who were held in abhorrence for their crimes, and were commonly known by the name of Christians. They had their denomination from Christus, who, in the reign of Tiberius, was put to death as a criminal by the procurator Pontius Pilate. This pernicious superstition, though checked for awhile, broke out again, and spread, not only over Judea, the source of this evil, but reached the city of Rome also, whither flow from all quarters all things vile and shameful, and where they find shelter and encouragement. At first those only were apprehended who confessed themselves of the sect; afterwards a vast multitude was discovered by them, all of whom were condemned, not so much for the crime of burning the city as for their enmity to mankind. Their executions were so contrived as to expose them to derision and contempt. Some were covered over with the skins of wild beasts, and torn to pieces by dogs; some were crucified, and others, having been daubed over with combustible materials, were set up as lights in the night-time, and thus burnt to death. Nero made use of his own gardens as the theatre on this occasion, and also exhibited the diversions of the circus, sometimes standing in the crowd as a spectator, in the habit of a charioteer, at others driving a chariot himself; till at length these men, though really wicked, and deserving exemplary punishment, began to be commiserated as people who were destroyed, not out of regard to the public welfare, but only to gratify the cruelty of one man."

PERSECUTION OF DOMITIAN, A.D. 81—96.—Twenty years after the persecution of Nero, another was set on foot by Domitian, who made severe laws against the Christians. The cause of this, as Hegesippus and Eusebius relate, was his fear of losing his empire through King Jesus. He had learned that there were Christians of the line of David, and kinsmen of Christ, still living in Palestine. He had them brought to Rome, and questioned them closely as to their pedigree, wealth, and the future kingdom of Christ. When he learned from their answers, and saw by their hands, hard with manual labour, that they were simple country people, living on a farm of a few acres, he dismissed them in peace, and published a decree ending the persecution. Tertullian says, "he receded from his attempt, and recalled those whom he had banished." But he could not recall to life those martyrs who had died for their religion, among whom were Flavius Clemens, his friend, who was also a consul, and Flavia Domitilla, the wife or niece of F. Clemens. Burton thinks,

moreover, that the sons of this Flavius had been adopted by Domitian, and were to have been his successors.

It was during this persecution that the Apostle John wrote the Book of Revelation ; on his return from the Isle of Patmos, he visited the Churches of Asia, encouraging them to continue in faith and love, and ended his days in peace at Ephesus.

CHAPTER II.

EXTENSION OF THE GOSPEL.

WE learn from the Holy Scriptures of the New Testament, that Christian Churches had been formed in Jerusalem and other cities of Palestine, as well as in the chief cities of Asia Minor. The scattering of the disciples, caused by the Jewish persecution, had led to the extension of the gospel in every direction. St. Paul was the chief instrument in the introduction of the gospel into Asia Minor, Greece, and Rome ; and Eusebius suggests that he visited the British Islands ; and by some it is thought that he visited Spain between his two captivities, about A.D. 64.

Clemens Romanus, the only Christian author of the first century whose works are extant, says of St. Paul, that "he preached righteousness through the whole world." This, according to the language of the times, may be supposed to refer to the Romish Empire.

There is no reason to doubt the introduction of the gospel into all the countries whence Jews were accustomed to come to the Passover, and to be present at the feast of Pentecost. Those who were converted on that occasion, would carry with them the glad tidings of salvation through the Messiah Jesus, and spread everywhere the glorious news. The numerous merchants and soldiers who were continually passing from one country to another, would help to scatter the seeds of the gospel. We know, also, that many Roman soldiers had become Christians during those earliest times. Tradition

is almost the only source whence we derive any history of the other disciples except St. John; and about his banishment historians are not agreed, as some think he was banished to Patmos by Nero, and others by Domitian. What is certain respecting him is, that he was bishop of the large and flourishing Church at Ephesus for many years, and that he died there about A.D. 100. Of this beloved disciple it is interesting to know that, when worn out by old age and abundant labours, and incapable of walking, he was carried into the place of meeting, and concluded the services by saying, "My little children, love one another." Andrew is believed to have preached the gospel in Achaia, Thrace, and Scythia; and the Russians claim him as patron saint, and founder of their Church. He is said to have been crucified at Patræ, in Achaia. Barnabas, after his separation from Paul, preached in Asia Minor, and is said to have been killed in a tumult at Salamis, in the island of Cyprus. Bartholomew went eastward to Arabia and Ethiopia, and thence northward to Armenia, where he was crucified at Albanopolis. Jude is spoken of as preaching at Edessa, in the north of Syria. Matthew went eastward into Persia; Philip died at Hierapolis, in Phrygia; and Thomas travelled eastward to Parthia, Media, Persia, and India. Timothy is said to have been bishop of the Church at Ephesus, where he was put to death as a martyr under Trajan. Titus, of whom less is known, is believed to have died in Crete. Mark preached the gospel in Egypt; and of Luke, the only thing certainly known is that he wrote his gospel and the Acts of the Apostles.

PECULIARITIES OF CHURCH ORDER, DOCTRINE, AND DISCIPLINE.—The Churches of the first century had no precise written creed, but, beyond question, made the Scriptures of the Old and New Testaments the constant rule of their faith and practice. Schools were established for the young, and all the younger and more ignorant of the congregations were instructed and exercised in Christian knowledge, as catechumens, before they were baptised and

admitted to the Church. There were also seminaries in later times, where youths of promise were trained to exercise their gifts in the spiritual instruction of others. That of Alexandria, long famous, is said to have been founded by St. Mark. The chief teacher of each Church was called Bishop, with whom were presbyters and deacons. There has been much controversy about the presbyter, who is thought to have been at first synonymous with the bishop. The deacon is frequently mentioned as the servant of the Church, or of the bishop, by whom he was appointed, and, like the seven of the Acts of the Apostles (vi. 1—5), served the tables during the Communion, and looked to the secular affairs of the Church. In later times, the deacon was admitted to the synods of the clergy, and to read the gospel in the public service. There were also deaconesses, as appears from 1 Timothy v.

It is, moreover, certain that men were set apart from the first to the office of the ministry, though there were then doubtless many others who were also engaged in exhortation and instruction. This separated ministry is so suitable and necessary for large Churches, that it is natural it should be so. Nevertheless, there were opportunities given, as in the Jewish synagogues, for any other person to address the congregation who had anything important to say.

The Churches, so far as can be understood, during the first three centuries, though to a large extent confederate, were at the same time quite independent of each other.

The first places of assembly appear to have been in private houses or large rooms, engaged or prepared for the purpose. It is disputed as to whether temples were built for public worship; and certainly it was only when Christianity was patronised by the State that heathen temples were adapted for Christian worship; and in many cases the images of heathen deities, were renovated and set up as representatives of some of the saints.

The public services were held chiefly on the first day of the week, which was called the Lord's-day, and on that day the

Lord's Supper was administered to the faithful, as the received members of the Church were called.

The great Festivals were held at what we now call Easter and Whitsuntide, at which times the ordinance of Baptism was frequently administered to large numbers of converts.

Excommunication.—The external purity of the Churches was greatly helped by the plan of cutting off from communion all persons whose conduct was calculated to bring discredit upon the Christian profession. Such backsliders were only re-admitted after penitence publicly expressed, and a censure more or less severe, according to the enormity of the offence.

In after years a sect arose called Novatians, from Novatian, their founder, who took the name of *Káθapor*, and objected altogether to the re-admission of members who had lapsed through sin. Like a small section of the Church of the present day, they regarded as heretical and lost all who were outside the pale of their denomination, and who could not, or would not, utter their *Shibboleth*.

THE HERESIES OF THE FIRST CENTURY.—Every departure from the truth by *choice* is called heresy. We learn from the Holy Scriptures, that men had hardly received the gospel before there arose some who chose other courses than those prescribed by it. Such were Phygelus and Hermogenes (2 Timothy i. 15), Hymeneus and Philetus (2 Timothy ii. 17), whose words ate like a cankerworm into the faith of some who heard them, and who declared that the resurrection was passed already. There were also those who, having been converted from Judaism, still clung to circumcision and the old superstitions. Titus i. 10. This gave the apostles Paul and John much trouble, and afterwards spread over the Roman Empire under the name of Nazarenes and Ebionites. The latter denied the divinity of Jesus Christ.

SIMON MAGUS has the sad notoriety of being the first

heretic, or, as some declare, the first apostate enemy of Christianity. From the period of his rebuke by St. Peter, he opposed the gospel, and preached a kind of Gnostic philosophy.

MENANDER, who, like Simon Magus, was a Samaritan, one of his pupils and his successor, madly declared himself to be the Messiah. These teachers resided in Asia.

CERINTHUS, a Jew who taught philosophy at Alexandria, made up a system of religion, in which the Gnostic heresy was intertwined with the plan of the gospel, and in which Jesus Christ, as possessor of a human nature only, was sent down to combat with the principle of evil.

GNOSTICISM. As this philosophy or heresy was a source of long dissension in the Church, it may be well here to state its chief points. It derives its name from the Greek *γνῶσις*, knowledge, and is probably that of which St. Paul speaks as "science" or knowledge, falsely so called. Its professors taught that this world was created by some inferior deity, and not by the great supreme God himself. The ruler of this world, whom they called the Demi-urge, was the god of the Jews, and was in a state of rebellion against the Supreme; or, as some said, that the Demi-urge was the God of the Old Testament, and that Jesus Christ was sent down by the Supreme Being, the God of the New Testament, to destroy the principle of evil. Hence they denied the humanity of Jesus, or that he suffered and died, saying that it was only the human tabernacle in which he had located himself that had died, and that he returned to his Father. They likewise denied the doctrine of the resurrection.

The Gnostics also peopled the world with a number of angelic beings called *Æons*, or emanations from the Deity, varying in number according to the whim or delusion of the heretic. Basilides declared there were three hundred and sixty-five, Saturninus only seven; while Valentinus, the most talented of the early Gnostics, and accounted the parent of heresy, said thirty. Cerinthus, above mentioned, and Carpocrates, taught the hideous doctrine that the acts of the

body were of no moment, thus giving needless encouragement to the practice of vice. Of Cerinthus the story is told, that the holy apostle St. John, seeing him in the bath at Ephesus, hurried out of the house, and exclaimed, "Let us run away, lest even the bath should fall to pieces while the enemy of the truth is in it."

Many of the early Christians, who were truly devout believers, were tainted with the Gnostic heresy in various forms, and it became a source of dissension and trouble in the Church for several centuries.

CHAPTER III.

ROMAN EMPERORS OF THE SECOND CENTURY.

	A.D.	A.D.		A.D.	A.D.
TRAJAN	98—117		COMMODUS	180—192	
HADRIAN	117—138		PERTINAX	193	
ANTONINUS PIUS	138—161		JULIANUS	193	
MARCUS AURELIUS.	161—180		SEPTIMIUS SEVERUS	193—211	

LAST JEWISH REVOLT.

After the destruction of Jerusalem, the Jews made frequent efforts to re-establish themselves. Several of their most learned scribes, and some rabbis, had escaped from Jerusalem before its final destruction under Titus. When the troubles had ceased, they continued to teach the Scriptures and the Jewish traditions of the Mishna and Gemara, and a school was founded at Tiberias, which flourished for many years, and supplied teachers who spread wherever Jews were to be found. Under Trajan they were treated with suspicion—and not without reason. It was natural that the nation would desire to recover their liberties, and their civil and religious rights ; and during an expedition of Trajan to Parthia, while the Roman legions were withdrawn from the East, a rebellion broke out.

In Cyprus, which was the chief refuge of the fugitive Jews, many thousands of the Romans and Greeks were massacred, while Alexandria is said to have been laid in ruins by the Jews ; but Martius Tarbo, the Roman general, sent into Egypt by Hadrian, who was governor of Syria at the time, destroyed six hundred thousand Jews in Africa. In Palestine, the rabbi Akiba so stirred up the Jews that a revolt took place in A.D. 131, headed by Bar-cochbebas, or "son of the star" (Numbers xxiv. 17), who was proclaimed as the Messiah, who had at length come to restore their nationality. Bar-cochbebas, encouraged by Akiba, with two hundred thousand followers, took possession of Jerusalem, and obtained some advantages, but was finally overcome by Julius Severus, at Bethar. Akiba was flayed alive, and Bar-cochbebas slain in the assault, Judea once more made desolate, and the people, to the number of half a million, killed or sold into slavery. A temple of Jupiter was built on Mount Moriah, a Roman colony formed around it, called *Ælia Capitolina*, and Jews were forbidden to enter the city on pain of death. Hadrian allowed Christians to enter Jerusalem, and a Christian Church was formed in this new colony, and the Christians first acknowledged as separate and independent of the Jewish nation.

The troubles and revolts which had disturbed the early part of the reign of Trajan, rendered him suspicious of all societies, more particularly of the Christians, whose numbers had vastly increased.

IRENÆUS.—Irenæus, an active Christian teacher and writer of the second century, speaks of Churches among the Germans, among the Celts, in Egypt, and in Lybia. Tertullian, somewhat later, says, "In whom, but the Christ now come, have all nations believed ? Parthians, Medes, Elamites, and dwellers in Mesopotamia, Armenia, Phrygia, Capadoccia, Pontus, Asia Minor, and Pamphylia ; the dwellers in Egypt and beyond Cyrene ; Romans and strangers ; and in Jerusalem both Jews and proselytes ; the hordes of Getuli, and the Moors ; the Spanish clans, and various nations of

the Gauls ; the regions of the Britons, inaccessible to the Romans, but subject to Christ ; and of the Sarmatians, Dacians, and Scythians ; many unexplored nations, countries, and islands, unknown to us, and which we cannot enumerate—in all which places the *name of Christ, who has already come, now reigns.*" We have other undoubted evidence that there were Christian Churches spread through these countries where Christ was worshipped as God.

The professors of this new religion were looked upon by the heathen nations as atheists, because they did not worship any images, nor enter into the heathen temples ; magicians, because they wrought miracles ; self-murderers, because they preferred death to a denial of Christ ; and haters of the light, because they were often driven by persecution to hold their meetings at night, and to find safety in caves and dens of the earth. The heathen priests abhorred them, because they drew away their worshippers and their profits ; the philosophers treated them with contempt.

In the early part of the second century, probably about A.D. 104, Pliny the Younger was sent by Trajan as governor of Bithynia, one of the finest and most populous provinces of Asia Minor, where Jews and Christians were numerous. Pliny discovered that when, in accordance with the edict of Trajan against secret societies, the Christians were persecuted and put to death for their faith, then they increased rather than otherwise, and he was puzzled as well as pained by the nature of the case. He therefore writes to Trajan a letter, which has been called the "First Apology for the Christians," and which, allowance being made that the writer is a heathen philosopher, and necessarily prejudiced, will appear, certainly, to be testimony of a wonderful growth in the Church, as well as of the purity and strength of the principles of the faithful.

After saying that he finds it necessary to refer the matter of the new superstition to the emperor, he writes :—" That there were many Christians, of every age and of both sexes ; nor had the contagion of the superstition seized cities only,

but smaller towns also, and the open country. . . . He had examined two maid-servants (probably deaconesses), but had discovered nothing besides a bad and excessive superstition. The Christians affirmed that the whole of their error lay in this: that they were wont to meet together on a stated day before it was light, and sing among themselves, alternately, a hymn to Christ as to God, and bind themselves by an oath, *not to the commission of any wickedness*, but not to be guilty of theft, or robbery, or adultery; never to falsify their word, nor to deny a pledge committed to them when called upon to return it. When these things were performed, it was their custom to separate, and then to come together again to a meal, which they ate in common without any disorder."

Speaking of the extent to which the new religion had prevailed, and of the result of Trajan's edict, and his own energy in enforcing it, he says:—"It is certain that the temples, *which were almost forsaken*, begin to be more frequented; and the sacred solemnities, *after a long intermission*, are revived. Victims (*i.e.* animals for sacrifice) are everywhere bought up, whereas for a time there were few purchasers." In reply to this letter, the emperor wrote to Pliny, saying that the Christians should not be sought after, and informers were to be discouraged, but that all who were openly worshippers of Christ were to be punished. It was in the persecution by Trajan that the celebrated Ignatius was condemned to martyrdom.

IGNATIUS, Bishop of Antioch—where the disciples were first called Christians—had held that office about forty years, when the Emperor Trajan came to Antioch, A.D. 106. The bishop was brought before Trajan, who remonstrated with him because he broke the laws, despised the gods, and persuaded others to do the same. He answered that he was a servant of Christ, and that he bore his God and Saviour in his heart. He was ordered to be sent in chains to Rome, to be slain in the Amphitheatre by wild beasts. *He remained* steadfast to the end, and was devoured

in the Colosseum, so that only a few of the larger bones were left, which the Christians of Rome carefully collected, and sent to his own city, Antioch.

The Emperor Hadrian having visited Athens, where there were many Christians, received information from Quadratus and Aristides concerning the Christian doctrine, and learned thus to distinguish between the disciples and the Jews. These doctrines seemed to him so virtuous and harmless, that he commanded that the Christians should not be molested, unless they did something contrary to the law. Moreover, Aquila, the Roman governor of *Ælia Capitolina*, and kinsman of Hadrian, had recently become a Christian. This excited the envy of the Jews, and they, with the heathens, accused the Christians of abominable crimes. Their enmity had been excited against the Christians, because the latter had refused to join in the recent Jewish revolts, and the ambiguity of Hadrian's edict encouraged informers; so that this persecution, which is usually called the *fourth*, continued until the reign of Antoninus Pius, who, being favourably disposed to Christianity, commanded that any informer, or others who molested the Christians merely on account of their religion, should be held false accusers, and punished according to law.

JUSTIN MARTYR.—One of those who wrote in defence of the Christians against the false charges made against them in this century, was Justin. Born at Neapolis, in Samaria, he had been a heathen philosopher, but was converted to Christianity by an old Christian, who had told him that it was vain to look for peace and happiness elsewhere than in the Book of God. Justin taught at Rome, as a Christian philosopher, and wrote two excellent apologies for the Christian faith, in the reign of Antoninus Pius, one of which was addressed to that emperor, and the other to the Roman senate. But Marcus Aurelius, one of the least wicked of the Pagan emperors, and a philosopher of the sect of Stoicks, regarded the Christian refusal to do homage to the gods as an insult to the national divinities and worship. At the same

time that he revived the ancient heathen ceremonies, he persecuted the Christians as public enemies, and that more systematically and sternly than any of his predecessors. Torture, death, and confiscations, were inflicted upon them, without respect to age or sex; informers profited by the imperial edicts, and multitudes were martyred for the faith.

Those Roman catacombs, which Mr. Maitland has laid open to us in a manner so interesting, were now occupied by fugitive Christians, who passed their time in the dark and miserable recesses under ground.

Justin Martyr was accused by Crescens, a heathen and a rival teacher. Being questioned by the *prætor*, he replied, "that he believed in one God, and in the Saviour, Jesus Christ, the Son of God;" but he refused to answer any questions respecting his Christian brethren. When threatened with scourging and death, he replied, "that the sufferings of this world were nothing compared to the glory which Christ had promised to his people in the world to come;" and he, with many others, was beheaded about A.D. 166. About the same time Melito was put to death at Sardis, and Polycarp at Smyrna.

MELITO was bishop of the Church at Sardis, which was rebuked for its imperfect faith in Revelations. He made the first list of the books of the Old Testament (omitting the book of Esther), numerous doctrinal works, and an apology for the Christian faith.

POLYCARP had been the friend of the apostle John, and many years bishop of the Christian Church at Smyrna. When the heathen cried out for his martyrdom he left Smyrna, but was soon found, and led back to the city. On his way a heathen magistrate took him up into his chariot, and tried to persuade him to deny Christ. As he was unsuccessful, he became enraged, pushed the poor old man out of the chariot, and broke his leg. When led by the soldiers into the Amphitheatre, the heathen populace shouted with joy. The governor desired him to deny Christ, and promised that his life should be spared. But the faithful bishop answered,

“Fourscore and six years have I served Christ, and he hath never done me wrong ; how, then, can I now blaspheme my King and Saviour?” The governor again and again urged him, as if in a friendly manner, to sacrifice ; but Polycarp steadfastly refused. He next threatened to let wild beasts loose on him ; and as Polycarp still showed no fear, he said that he would burn him alive. “You threaten me,” said the bishop, “with a fire which lasts but a short time ; but you know not of that eternal fire which is prepared for the wicked.” A stake was then set up, and a pile of wood was collected around it. Polycarp walked to the place with a calm and cheerful look, and as the executioners were going to fasten him to the stake with iron cramps, he begged them to spare themselves the trouble. “He who gives me the strength to bear the flames,” he said, “will enable me to remain steady.” He was, therefore, only tied to the stake with cords ; and as he stood thus bound, he uttered a thanksgiving for being allowed to suffer after the pattern of his Lord and Saviour. When his prayer was ended, the wood was set on fire, but we are told that the flames swept round him, while he remained unhurt in the midst of them. One of the executioners seeing this, plunged a sword into the martyr’s breast, and the blood rushed forth in such a stream that it put out the fire ; but the persecutors, who were resolved that the Christians should not have their bishop’s body, lighted the wood again and burnt the corpse, so that only a few of the bones remained. This occurred on Easter eve, A.D. 166. About twelve other Christians suffered at the same time with Polycarp, and the greatest cruelties were exercised in torturing them.

In spite of these persecutions and martyrdoms, Christian Churches increased in every direction, so that it became a proverb that “the blood of the martyrs was the seed of the Church.”

LYONS AND VIENNE.—Among the communities which suffered most, the Churches at Lyons and Vienne, in the south of Gaul or France, are mentioned. In the Ecclesiastical

History of Eusebius, is a most affecting letter from the Christians at Lyons, where forty-eight suffered, glorifying God and their Redeemer. The bishop Pothinus, who was ninety years old, and very infirm, being asked by the Roman governor, "Who is the God of the Christians?" said, "If thou be worthy, thou shalt know." He was then beaten by the soldiers and the mob, and put in prison, where he died in two days. The others, after being cruelly tortured six days, were thrown to wild beasts—except those who, being Roman citizens, were beheaded. One boy, fifteen years old, was taken daily to see the tortures, that his courage might be shaken, but he endured as seeing Him who is invisible, and was cruelly put to death on the last day. A poor female slave, named Blandina, was tortured every day, but would only say, "I am a Christian, and there is nothing wrong done among us."

For nearly twenty years after the death of M. Aurelius, which occurred in A.D. 180, the Churches had rest from persecution. As the most virtuous emperors had been the worst persecutors hitherto, so Commodus, who was a monster of vice and cruelty, treated them with comparative kindness. The cruel edicts of Hadrian and M. Aurelius remained in force, and some persons were put to death for forsaking Paganism to become Christians; but as the emperor was lenient, the persecution was never severe.

CHAPTER IV.

THE CHURCH.

THE character of the Church may be gathered from the writings of the time, and these give abundant and satisfactory proof that the increase in numbers had been attended by growth in grace and Christian virtues, which, in a heathen state and among an idolatrous population, must have given a striking testimony to the power of the gospel.

St. Clement, writing to the Church at Corinth, a city

where Satan's seat had long been, says, "You were all humble in spirit, nothing boasting, subject rather than sub-jecting, giving rather than receiving. Contented with the food of God, and carefully embracing his words, your feelings were expanded, and his sufferings were before your eyes; so profound and beautiful the peace that was given to you, and so insatiable the desire of beneficence, every division was detestable to you, you wept over the failings of your neighbours, you thought their defects your own, and were impatient after every good work."

The testimony of Pliny we have already noticed.

Lucian, a heathen writer who ridiculed all religions, speaks of one Peregrinus, an outlaw from Armenia for his crimes, who, while a wanderer in Palestine, was converted to be a Christian. Being a man of talents and education, he soon became a person of influence, and was thrown into prison for being a Christian, where he was comforted by the kind visits and contributions of the faithful. "There came Christians, deputed from many cities in Asia, to relieve, to encourage, and comfort him, for the care and diligence which the Christians exert on these occasions is incredible—in a word, they spare nothing. They sent, therefore, large sums to Peregrinus, and his confinement was an occasion of amassing great riches; for these poor creatures are firmly persuaded they shall one day enjoy eternal life, therefore they despise death with wonderful courage, and offer themselves voluntarily to punishment. Their first lawgiver has taught them that they are all brethren. They despise, therefore, all earthly possessions, and look upon them as common, having received such rules without any ground of faith."

Bardesanes, a learned Christian of Mesopotamia (Eusebius, B. 4.), says: "Neither do Christians in Parthia indulge in polygamy, though they be Parthians; nor marry their own daughters in Persia, though they be Persians. Among the Bactrians and Gauls, they do not commit adultery, but wheresoever they are, they rise above the evil laws and customs of the country."

Justin Martyr, in his first apology, says:—"We, who formerly rejoiced in licentiousness, now embrace discretion and chastity; we who rejoiced in magical arts, now devote ourselves to the unbegotten God, the God of goodness; we who set our affections upon wealth and possessions, now bring into the common stock all our property, and share it with the indigent; we who, owing to the diversity of customs, would not partake of the same hearth with those of a different race, now live together, and pray for our enemies."

In the early times, the ranks of the believers were mainly recruited from the poorer classes, but as the Church increased, it had its faithful members in all ranks, and in the highest positions in the Roman empire. Though at first there were very few men of learning who were brought to know the truth, from the middle of the second century they were constantly on the increase; and, as their various works subsequently show, there were many men of talent and culture among them.

HERESIES—WRITERS.—Among the chief heresies of this century, were those of Ammonius and Montanus, which did great harm to the Christian Church.

AMMONIUS is said to have been born of Christian parents, but that he adopted a system of philosophy in conjunction with the Christian doctrines, and taught at Alexandria, where he founded a sect called the New Platonics. His great object was to bring the doctrines of the various sects of heathen philosophers into harmony with Christianity and with each other. He turned the history of the Pagan deities into allegory, and declared that those whom the heathen called gods were only the ministers of God, to whom some homage might and should be paid, yet less than that due to the Supreme God; that Christ was an extraordinary man, and the friend of God, but that he did not aim at the destruction of all the demons, as they were but the agents of divine Providence, and Christ only came to cleanse away the pollutions which had corrupted the various systems. Some contemporary writers say that his disciples honoured Christ, but that the Christians

had corrupted the Christian doctrines. His system was so plausible, and being taught with much eloquence, many of the previously orthodox teachers were drawn aside by it ; and at a period when learned men among the faithful were few in number, the consequences were baneful.

MONTANUS was a vain and pompous Asiatic, who proclaimed himself the Paraclete or Comforter, and gained many disciples. He was either very wicked or very foolish—it is difficult to decide the question. He was the subject of visions, trances, and ecstatic raptures, during which he received divine communications. He insisted upon celibacy, frequent fasting, and continual abstinence, and that none but holy people should be members of a Church ; and though this heresy died with Montanus by the end of the century, it drew aside Tertullian among others, whose acquaintance with Christian doctrine and practice should have taught him better. Montanus was also assisted by Priscilla and Maximilla, two wealthy ladies who were his devoted followers and disciples.

TERTULLIAN was an eminent teacher at Carthage, in Africa, who had been converted from heathenism, and did good service *by his writings* to the Christian faith. Even when a follower of Montanus, and angry with the Christians because there were weak brethren and backsliders among them, he still defended the gospel against Jews, heathens, and false teachers. From his apologies, and that of Justin Martyr, we learn much of the practices of the Church of the second century : "That they met on the Lord's day for worship in towns and villages, read as much of the prophets and the memoirs of the apostles as time permitted ; the reading finished, the president or bishop, in a speech or sermon, exhorted the faithful to follow these excellent examples ; then all rose and poured forth united prayers. Then bread, wine and water are brought forth, the president utters prayers and thanksgivings according to his ability, and all the people say, Amen. Distribution is then made of the *things blessed* to each one present, and to those absent is sent by the deacons.

Those who are prosperous and willing, give what they choose, each according to his own pleasure; and what is collected is deposited with the president, and he carefully relieves the orphans and widows, and those who, from sickness or other causes, are needy, and also those in prison, and the strangers who are residing with us, and, in short, all those who are in need of help."

The hours and place of meeting varied according to circumstances; sometimes the faithful met in private houses, sometimes in dens and caves of the earth, and sometimes in places where the dead were buried.

CHAPTER V.

ROMAN EMPERORS OF THE THIRD CENTURY, TO THE ACCESSION OF CONSTANTINE:—

	A.D. A.D.		A.D. A.D.
SEPTIMIUS SEVERUS	193—211	GALLIENUS	260—268
CARACALLA	211—217	CLAUDIUS	268—270
MACRINUS	217—218	AURELIAN	270—275
HELIOGABALUS	218—222	TACITUS	275—276
ALEXANDER	222—235	PROBUS	276—282
MAXIMIN	235—238	CARUS	282—283
GORDIAN I.		CARINUS	283—284
GORDIAN II.	238	NUMERIAN	284—305
BALBINUS		DIOCLETIAN	284—305
PUPIENUS		MAXIMIAN	285—305
GORDIAN III.	238—244	CONSTANTIUS	
PHILIP	244—249	CHLORUS	306
DECIUS	249—251	GALERIUS	311
GALLUS	251—253	LICINIUS	323
CEMILIAN	253	CONSTANTINE	306—337
VALERIAN	253—260		

GROWTH OF THE CHURCH.

THE general opinion seems to be that the Christians were very little persecuted during the greater part of the third century. Most of the emperors reigned but short periods, and while careless about religion altogether, were

generally occupied with war or the grossest sensual pleasures. Many offices, in the state and in the army, were occupied by Christians.

The Emperor Severus, according to Tertullian, began his reign by showing great favour to certain Christians, though he ended it by a severe persecution, induced thereto by the extraordinary growth of the Christian faith. In this, which is called the *sixth* persecution, A.D. 203, the chief martyrs were Irenæus, bishop of Lyons ; Victor, bishop of Rome ; the lady Perpetua, Felicitas, and many others, of whom we have histories of peculiar interest. This persecution extended from Gaul to Africa and Asia, but raged most fiercely in Egypt, and was so much the more severe that the property of the persecuted was confiscated, and doubtless went to enrich the magistrates and officers who judged the Christians.

IRENÆUS is believed to have been a missionary, who went from Asia Minor to Gaul, and was chosen bishop of Lyons about A.D. 177. He wrote a valuable work against the Gnostic and other heresies, and was put to death as a martyr in A.D. 202.

VICTOR, bishop of Rome, is celebrated for his zeal and writings on the subject of Easter, about the time of holding which feast there was a long and bitter controversy between the Eastern or Asiatic and the Western Churches. The Churches of Asia observed the Paschal feast on the same day that the Jews celebrated their Passover, that is, on the fourteenth day of the first Jewish month, Abib ; and three days afterwards they observed the day of the resurrection from the dead. The Western Churches kept the anniversary of the resurrection on the first day of the week, and held the Paschal feast on the evening preceding that day. The inconvenience caused by this difference led to an effort on the part of the Churches to bring about an adjustment, but in vain. The excellent Polycarp had visited Rome with this object about A.D. 100, and in A.D. 196, Victor addressed a very haughty and assuming letter from Rome, *commanding* the Eastern Churches to adopt the Western fashion. The

tone of command in this letter alarmed the Asiatics ; a large synod or assembly of bishops was held at Ephesus, and Polycrates, the bishop of Ephesus, wrote a temperate reply, denying the right of the Roman bishop to interfere with the other Churches. In reply to this letter, Victor excommunicated the Eastern Church, and this was the first occasion of division between them, as well as the first attempt of the bishop of Rome to arrogate any superiority of position or authority over the other Christian Churches. The same Victor nevertheless proved his fidelity to the faith of the gospel, by dying rather than deny it, and so set a noble example to the army of martyrs who followed him to the death.

The most famous of the martyrs who then suffered, were Perpetua and her companions, who belonged to the same country with Tertullian, and perhaps to his own city, Carthage. Perpetua was a young married lady, and had a son only a few weeks old. Her father was a heathen, but she herself had been converted. When Perpetua had been put into prison, her father went to see her, in the hope that he might persuade her to give up her faith. "Father," she said, "you see this vessel standing here ; can you call it by any other than its right name?" He answered, "No." "Neither," said Perpetua, "can I call myself any other than what I am—a Christian." On hearing this, her father flew at her in such anger, that it seemed as if he would tear out her eyes ; but she stood so quietly that he could not bring himself to hurt her, and he went away, and did not return for some time. In the meanwhile, Perpetua and some of her companions were baptised, and at her baptism she prayed for grace to bear whatever sufferings might be in store for her. The prison in which she and the others were shut up, was a horrible dungeon, where Perpetua suffered much from the darkness, the crowded state of the place, the heat and closeness of the air, and the rude behaviour of the guards. But most of all, she was distressed about her poor child, who was separated from her, and was pining away ; until some

kind Christians, however, gave money to the keepers of the prison, and got leave for Perpetua and her friends to spend some hours of the day in a lighter part of the building, where her child was brought to see her ; and after awhile she took him to be always with her, and then she felt as cheerful as if she had been in a palace.

When the day was fixed for their trial, Perpetua's father went again to see her. He begged her to take pity on his old age, to remember all his kindness to her, and how he had loved her best of all his children. He implored her to think of her mother and her brothers, and of the disgrace which would fall on all the family if she were to be put to death as an evildoer. The poor old man shed a flood of tears, he humbled himself before her, kissing her hands, throwing himself at her feet, and calling her lady instead of daughter. But, although Perpetua was grieved to the heart, she could only say, "God's pleasure will be done on us : we are not in our own power, but in his."

One day, as the prisoners were at dinner, they were suddenly hurried off to their trial. Perpetua was brought forward in the midst of a great crowd, and her father kept as closely to her as possible, holding out her child, and saying, "Take pity on your infant." The judge himself besought her to have pity on the old man and the little one, and to sacrifice ; but, in spite of the painful trial to which she was thus exposed, she steadfastly declared that she was a Christian, and could not worship false gods. At these words, her father burst out into such frantic cries, that the prætor ordered him to be removed and scourged with rods, as some suppose, in the hope that the suffering of her father might move the daughter ; but she endured the dreadful trial. The prisoners were condemned to be thrown to wild beasts, at some public games which were to be held on a prince's birthday ; and during the interval, their behaviour was so devout and affecting, that some who came to see them, and even their gaoler, were converted.

On the day of execution, the men were torn to pieces by

bears and leopards, but Perpetua and Felicitas, a young woman who had been a slave, were put into nets, and thrown before a furious cow, by which they were cruelly gored and mangled, but not killed. When the spectators were satiated with the horrid scene, they shouted out that the prisoners should be killed. Perpetua, who seemed not to have felt the wounds made by the cow, took a tender leave of Felicitas. They walked into the middle of the circus, where men attacked them with swords, and killed them. The man who was ordered to slay Perpetua was very young and nervous, and gave her only a flesh wound ; but she, taking hold of his sword, pointed to a vital part, where she at once received the fatal stroke.

ORIGEN.—In the same persecution, at Alexandria, one Leonidas, a learned man, was among the martyrs. He had a son named Origen, who afterwards became a famous teacher of Christianity. Having been converted in his youth, he was anxious to follow his father, who was imprisoned, and likely to die for the faith, but his mother hid his clothing, so that he could not go out ; but he wrote comforting letters to his father in prison, saying, “Take heed, father, that you do not change your mind for our sakes.” The cruel persecutors killed Leonidas, and seized all his property, so that the family—a widow and seven children—were left in great poverty. Origen was maintained by a Christian lady, and attended the schools, where his diligence attracted the attention of Demetrius, bishop of Alexandria, who appointed him master of the catechetical school when only eighteen years of age. His great success as a Christian teacher made the Pagans his bitter enemies, and plots were laid to murder him, but he escaped them all. His fame as a teacher, with the austerity of his life—for he went barefoot, and lived on the coarsest fare—caused him to be invited to preach before an Arabian prince, and before Mammea, mother of the Emperor Alexander Severus. He was also invited by the bishops of Cæsarea and Jerusalem, to expound the Scriptures publicly in their Churches ; and in A.D. 228, he was further

called to Achæa to withstand the heretics who disturbed the Churches in Greece and Asia Minor. While in Palestine, the bishops of Cæsarea and Jerusalem ordained him a presbyter, but Demetrius, bishop of Alexandria, who was jealous of his growing influence, recalled him to that city, and objected to his ordination, as he said “foreign bishops could not ordain those laymen who were not of their own provinces.”

Being afterwards banished, by a council, from Alexandria, he went back to Cæsarea, where he taught many years. He wrote many books on Christian subjects and against heretics, was persecuted under the emperor Maximian, imprisoned and tortured under Decius, but, after all, died in great honour at Tyre, in A.D. 254, in the sixty-ninth year of his age, worn out by early hardships, incessant labours, and the recent tortures.

From the death of Septimius Severus until the reign of Maximian, a period of twenty-four years, the Church had rest from persecution, the emperors were either contemptuous or friendly, and Mammœa, the mother of Alexander Severus, who had been slain by Maximian, is believed to have been converted to Christianity by the preaching of Origen.

THE SEVENTH PERSECUTION.—Maximian appears to have persecuted the Christians, because Alexander Severus had been kind to them, as his edict was directed against the bishops and clergy, especially those whom he knew as the friends of the late emperor and his mother; the property of the sufferers being often a cause of their destruction.

Maximian reigned only three years, and was followed by five others in as many months. Philip the Arabian was friendly, but the reign of Decius, who had murdered Philip, though short, was the period of terrible persecution.

THE EIGHTH PERSECUTION.—Either excited by fear of the Christians, or by attachment to the old Paganism, he proclaimed a war of extermination against them, requiring the governors of provinces, on pain of death for themselves,

to convert the Christians to the old religion or to destroy them utterly.

This persecution was in consequence more severe than any that had preceded it, and was universal throughout the empire. Fabian, bishop of Rome, who had been treasurer to the Emperor Philip, was the first bishop who suffered martyrdom. The bishops of Antioch and Jerusalem were also put to death, with multitudes of clergy and people of inferior rank, among whom were some whose deaths have been recorded in the *Acts of the Martyrs*.

Aboon and Semen, two Persians, who had come in search of truth and had become Christians, were put to death. Julian, a native of Cilicia, was frequently tortured, but remained always steadfast, and was at last put into a bag, with serpents and scorpions, and thrown into the sea. Peter of Lampsacus, in Asia Minor, being commanded by Optimus, the pro-consul, to sacrifice to Venus, said, "I am astonished that you should ask me to worship an infamous woman, whose debaucheries even your own historians record, and whose life consisted of such actions as your laws would punish. No! I shall offer to the true God the sacrifice of prayer and praise." Optimus ordered him to be broken on the wheel, and afterwards he was beheaded.

Seven Roman soldiers, having refused to sacrifice at Ephesus, hid themselves in a cave, and Decius hearing of it, ordered the mouth of the cave to be closed, and they were starved to death. Decius was afterwards killed in battle. The severity of this persecution, and the weakness of their faith, caused many to deny the Saviour, and to procure safety for themselves either by sacrificing, by burning incense to idols, or by purchasing certificates from magistrates and officers which guaranteed their safety as idolaters. Some of those who had been thus unfaithful, afterwards obtained letters called *libelli pacis*—such were then known as *Certificati*, or certificated, from those who were to be martyred, after their condemnation, hoping by such letters to be readmitted into the Church when the persecution ceased. These events

caused much confusion in the Church in succeeding years, as we shall have occasion to notice elsewhere.

Through this eighth persecution, many Christians fled into the desert, and remained in solitude for the rest of their lives. During the succeeding reigns of Gallus, Volusian and Valerian, fresh edicts were put forth, and were in many places more cruelly enforced, because a dreadful pestilence had carried off multitudes, and the idolatrous priests persuaded the people that every public calamity was caused by the anger of the gods, because the Christians had not been exterminated.

THE NINTH PERSECUTION.—In this ninth persecution, A.D. 258, many eminent servants of God were ruthlessly destroyed, chief of whom were Cyprian, bishop of Carthage, Sixtus, bishop of Rome, Laurentius or Laurence, a deacon, and other eminent preachers, with two beautiful and accomplished sisters, named Rufina and Secunda, of Rome, and Saturninus, bishop of Toulouse. Rome suffered most because Macrianus, a favourite of Valerian, had obtained permission to destroy all the clergy and the chief Christians there. Saturninus was seized by the idolaters of Toulouse, and because he would not sacrifice, after being otherwise cruelly treated, was tied to the tail of a bull, which being hunted out of the temple, the brains of the bishop were beaten out on the steps. Laurentius was taken three days after the death of Sixtus, and because he had given away the Church treasures to the poor, he was cruelly tortured on an iron horse, and then roasted on a large gridiron over a slow fire.

CHRISTIANITY IN BRITAIN.—It cannot be ascertained precisely when the gospel was first introduced into this island. Tradition says that when Caractacus was led prisoner to Rome, in the reign of the Emperor Claudius, his father Bran was taken with him. Bran was there converted to Christianity, and on his return to Britain brought the good news with him. Moreover, that Claudia who is mentioned with Pudens, by the Apostle Paul, (2 Tim. iv. 21), was a British lady, and we learn from

Martial, that Claudia a British female was married to one Pudens, "The Claudia from the blue eyed Britons sprung," and if they are not the same persons it is certainly a remarkable coincidence. It is also said that the first Church was erected at Glastonbury, where was afterwards built the fine abbey so unfortunately destroyed in the Reformation. It is also probable that, as many soldiers in the Roman army were Christians, they assisted in spreading their faith in Britain. The first British martyr was St. Alban, who lived at Verulamium, a town which occupied the site of the present St Alban's, in Herts. Alban himself was a Pagan, but during the persecution of Diocletian, a Christian teacher fleeing for his life, sought shelter in his house. This being granted, the fugitive so acted upon the heart and conscience of Alban by his faith and prayers, that he became a believer, and when the persecutors, having tracked the Christian, entered the premises, Alban put on the cassock of the teacher, and gave himself up to be carried before the pro-consul, and thus gave the fugitive opportunity to escape. Then refusing either to betray the teacher or to sacrifice to the gods, he was taken to a meadow, and there on a rising ground, where the abbey now stands, he was beheaded. "A fit theatre," saith the venerable Bede, "for the martyr's triumph"—who adds, that a soldier was so affected by his magnanimity and resignation, that he chose to be beheaded himself rather than become the executioner of St. Alban.

It is highly probable that Christianity came (like the population) to a great extent from Gaul, and that it was introduced by Irenæus (A.D. 180), bishop of Lyons, a disciple of Polycarp, who had sat at the feet of the apostle John.

It is certain that the Christian faith made considerable progress in Britain, as bishops for the island were reported as present in the council held at Arles, in Gaul, A.D. 314. When the decay of Rome and the inroads of barbarians into Italy, made the recall of the Roman armies necessary, the Saxons came with their Pagan deities and barbarous manners; the people fled into the mountainous

parts of the island, and the teachers with them, so that for nearly two centuries all the fairer parts of Britain were a prey to the Saxon invaders, and the pure worship of Jesus gave way to the barbarous superstitions imported from Scandinavia.

CYPRIAN.—This noble martyr was converted from Paganism at Carthage at the age of forty-five. Being rich, he sold his estate, and gave the chief part of the produce to the poor, and after being a Christian teacher three years was made bishop of that city. In the persecution by Decius, Cyprian was sought for, but fled and remained some time hidden. Many of the people of Carthage, through timidity or insincerity, sacrificed or burned incense, and denied their faith, and when the persecution ceased they wished to be readmitted to the Church.

Cyprian objected to this until they had done penance, according to the rules of the Church for backsliders in those times. Some of the clergy of Carthage sided with the *lapsed*, as they were called, against the bishop, and much dissension followed; some blamed him for being too strict, and others for being too lenient, and they seceded, and appointed other bishops.

CYPRIAN'S DEATH.—In the Valerian, or ninth persecution, Cyprian was one of the first sought for, and taken before the proconsul on the 14th September, A.D. 258; he was led, surrounded by guards and many of his people, before the judgment-seat. Galerius Maximius, who was newly appointed, said, "Art thou Cyprian? The most sacred emperors have commanded thee to sacrifice." Cyprian answered, "I do not sacrifice." Being warned by the governor to be careful, he said, "Do as thou art commanded, in so just a cause there needs no consultation." Galerius having consulted his council, reviled Cyprian as an enemy of the gods and a seducer of the people, and then said, "It is decreed that Thascius Cyprian be beheaded." Cyprian said, "God be praised;" and the people, many of whom had watched at his prison door all the previous night, cried, "Let us too be

beheaded with him." Thus Cyprian sealed his faith with his blood, having spoken and written much for the Christian faith. During the pestilence which followed the Decian persecution, he had urged the Christians to wait upon the sick heathen, and to bury the dead, and this charity had caused the conversion of many of them, and gained the esteem of numbers who remained Pagans.

GALLIENUS succeeded Valerian, who was taken prisoner in an expedition into Persia, and from A.D. 261 until the last persecution under Diocletian, a period of nearly fifty years, the Church had rest. Gallienus and the series of emperors who followed him, treated the Christians kindly, but under Diocletian the last and most terrible persecution began.

THE TENTH PERSECUTION, as it is sometimes called, lasted *ten years*, A.D. 303 to 313. It is thought that the wife and daughter of this emperor were Christians; certainly they were favourable to it, and numerous high offices and influential positions were held by Christians.

Galerius, who had married the daughter of the emperor, and who hated the believers with a deadly hatred, acquired such influence with him as to persuade him that the new religion was opposed to the national prosperity of the Roman people and empire. In this he was assisted by Hierocles and many of the heathen priests and philosophic teachers.

Diocletian fixed on Nicomedia, a town in Asia Minor, on the Sea of Marmora, as his place of residence, and there tried to restore the ancient glories of the heathen emperors and the Roman power.

Four edicts against the Christians were issued within a short space of time. The *first* required the destruction of the Churches, of which many had been built during the previous half century, and also of all the sacred books; the *second* ordered all the bishops and clergy to be seized and imprisoned; the *third*, that they should sacrifice to the idols or be put to death; and the *fourth*, that all should sacrifice and return to heathenism or die. The first edict had no sooner

been fixed up in Nicomedia, than it was torn down by a Christian. This so inflamed the anger of the persecutors, that the beautiful Church at Nicomedia was at once demolished, and within one month from the publication of the fourth edict, seventeen thousand Christians perished, amongst whom was the enthusiast who destroyed the edict of Diocletian, who was immediately put to death, after suffering tortures, and, as Sabellicus says, being flayed alive. Galerius is said to have set the emperor's palace on fire, that he might accuse the Christians of the crime, and thus increase the anger of Diocletian. It would be impossible, in a work of this kind, to recount the martyrdoms of the many eminent persons destroyed in this persecution, and too terrible to speak much of the character and modes of torture and punishment, cruelly invented to shake their constancy; at the same time, it may be well to show their excessive barbarity, as we shall hereafter have occasion to do of those who persecuted under the auspices of the Popish Inquisition. Thus, from a few of the accounts given by ancient writers we select the following paragraphs:—

Of Vincentius, a Spaniard and a deacon of the Church at Saragossa, Prudentius writes: "First Dacian caused the body of the martyr to be laid on the rack, and all the joints of his body to be racked out until they cracked again; then all the members of his painful and pitiful body were miserably indented with grievous wounds; thirdly, they miserably vexed his flesh with sharp iron combs." To make the tormentors more fierce with their victim, at the command of Dacian they were sharply scourged. "Fourthly, they laid the poor body on a grate of iron, and opening the wounds they seared them with hot irons, and filled them with hot burning salt."

"Lastly, dragging the body across the vile dungeon, floored with hard shells, and fixing it in the stocks, there was he left alone without all worldly comfort." "But," says the writer, "The Lord his God was with him, and the Holy Spirit, whose office it is to comfort the godly afflicted, filled his heart with joy and gladness."

Eusebius and other historians speak of such things, in addition to fire and sword, as ship-boats with sliding planks, by means of which the Christians were sunk and drowned in the depth of the sea. Also, hanging them upon crosses, binding them to the trunks of trees, with their heads downwards, hanging them by the middle upon crosses and gallows until dead from hunger, throwing them alive to wild beasts, tying them on high places by one foot, the bodies even of women, hanging naked thereby; binding them to the tops of trees bent down by great force, then suddenly letting go the trees, they are torn in pieces; cutting off hands and ears, cutting off the breasts of women, etc.

Phileas, bishop of Thmuitus, a martyr, thus writes: "Free leave being given to all so disposed to annoy the Christians, some beat them with cudgels, some with rods, others with whips." The spectacle was sometimes interchanged with other torments, showing much wanton cruelty: "For some of the martyrs having their hands tied behind them, were suspended on the wooden rack, and every limb stretched out with certain machines, and in this position their bodies were scraped and otherwise tortured all over; others were bound face to face against pillars, their feet not touching the ground, so that the cords, strained by the weight of the body, grew tighter and tighter." "No care," said the cruel *prætor*, "ought to be taken of these Christians; let all treat them as unworthy of the name of men." Women, often young and beautiful, were subjected to nameless indignities and insults.

Such extracts might be multiplied, but these will suffice to show the nature of the cruelties, and the awful lengths to which unsanctified men are prepared to go, against the servants of Christ, when they have the opportunity and the power.

CHAPTER VI.

THE FOURTH CENTURY.

AT the beginning of this century, the Christian community was prosperous under Diocletian and Maximian, but soon after, it was writhing under the cruel tyranny of the persecutors: Diocletian and Maximian virtually surrendered their dominion to Constantius Chlorus and Galerius, in A.D. 305. Diocletian retired to Spalato, and Maximian to Nicomedia. Maximian was afterwards murdered in an attempt to recover his imperial dignity from his son Maxentius. Galerius continued the persecution with extreme bitterness in his reign, until he was seized with a dreadful and incurable disease, and being eaten of worms like Antiochus Epiphanes and Herod, turned in his despair to the God of the Christians for help, and suddenly sent forth edicts to restore their privileges, and to cease the persecution. In spite of these edicts, the Christians still suffered much under Maxentius, the son of Maximian, who had been set up by the Roman guards to be emperor, and lastly, under Licinius.

CONSTANTINE.—But in A.D. 306, light dawned once more, and the darkness passed away. Constantine, who had been proclaimed emperor at York on the death of his father Constantius, returned to Rome to combat with Maxentius, of whom he was greatly afraid, because of the magical arts by which he was supposed to destroy his enemies. On his way, according to tradition, he saw a bright cross in the heavens, on which were the words, “In hoc signo vinces,” “By this sign thou shalt conquer.” It is certain that thenceforward he marched forward boldly and successfully, and that the great standard of the empire called the *labarum*, was adorned with the monogram of Christ.

THE STATE OF THE CHURCH.—The ecclesiastical forms of the Church remained the same as they had been from apostolic times, or with little variation. Each Church had its bishop, or pastor, who presided over the affairs of the Church, aided

by the counsel of presbyters and deacons, and in important matters, taking the opinion and judgment of the whole body of members, and each Church was independent of all others in management and discipline. The bishops of Rome, Antioch, and Alexandria, appear to have been held as of greater importance than the rest, as the cities, and probably the Christian communities, were greater and more numerous; but there is abundant evidence to show that all were equal in power and authority; and whatever difference or superiority was acknowledged, was that of priority or precedence. We hear in this century for the first time of a lower order of clergy or church attendants, such as sub-deacons, acolytes, readers, and door-keepers; these owed their origin, as some think, to the increased self-importance of the clergy. The deacons probably engaged in higher offices than serving tables, and as the bishops sat on thrones, and wore splendid robes, the attendance and help of an inferior order of men became necessary.

Marriage was certainly the rule among clergy as well as laity, though there were already those who believed that it was better for the clergy to have no conjugal ties. There were also some both male and female who made vows of perpetual chastity, but already, as we learn from the writings of Cyprian, grievous evils had crept into the Church, an early foreshadowing of the gross scandal and corruption that subsequently resulted from the wickedness of making that compulsory which God had left optional and free, and which has been for ages the greatest of the festering corruptions of the Romish Church.

CONTROVERSIES AND HERESIES.—The chief controversies which troubled the Church during the third century were those concerning the Millennium, the Baptism of heretics, and the doctrines of Origen. The Millenarians, or Chilias, as they were called from the Greek word *χιλιατι*, a thousand; were those who anticipated the personal reign of Christ on the earth.

The Churches of Asia and Africa, when they admitted

to Church fellowship any who had belonged to Churches or communities tainted with heresy, insisted on their being re-baptised as though they had never been before solemnly and publicly admitted to the Church. The Western Churches regarded the ordinances once administered as always valid, and therefore received reclaimed heretics and backsliders with prayer and laying on of hands.

As the Churches of Asia held councils, and insisted on their form, Stephen, Bishop of Rome, excommunicated them; that is, cut off the members from all communion with the Western Churches; and when Cyprian of Carthage sided with the Asiatics, and remonstrated with Stephen for his want of charity, he cut off Cyprian and his Churches also. This discord was healed after some time by the death of Stephen. There was also a sect called *Novatians*, who objected to the re-admission of heretics, or lapsed Church-members, under any circumstances whatever.

The Church of Christ had been greatly indebted to the works of Origen, especially those on biblical interpretation, on which he spent the greater part of his life. But Demetrius, bishop of Alexandria, jealous of the fame and honour in which his layman was held, accused him of heresy, or at least erroneous doctrines, before two councils, and in his absence he was condemned. They deprived him of his office of chief teacher in the school of Alexandria, and deposed him from the ministry to which he had been ordained while teaching Christian doctrine in Palestine. In addition to the Gnostic heresy in various forms, the chief heresies were those of Theodotus, who was excommunicated by Victor, bishop of Rome, in A. D. 200, because he asserted the mere humanity of Christ.

Sabellius, a presbyter of Lybia, in North Africa, also denied the distinct personality of the divine Son and the Holy Spirit, declaring that they were only energies or portions of the Father, the First Person. The difficulty of any human reason comprehending the mystery of the Blessed Trinity, at times led to what was called Tritheism, *i. e.*, a belief in three

gods; and it is believed by some writers that Sabellius erred on the side of an excessive dread of this Tritheism. Misled by similar opinions, Paul, of Samosata, bishop of Antioch, became the first bishop who was deposed by a council for heresy. About this time, the term Catholic, or universal, began to be applied to those whose opinions were orthodox, or consistent with the true and ancient doctrine of the Church.

MANICHEANISM.—About this time, lived a Persian, called Mani by the Persians and Syrians, Manes by the Greeks, and Manicheus by the Latins, who had been converted and taught the doctrines of Christianity. He endeavoured to combine the principles of Christianity with the doctrines and philosophy of the Magi, and led many away from the truth by his eloquence, and by the sanctity of his life. He declared himself the Paraclete, who was promised by the Saviour to make clear the mystery of all things. He was scourged to death by Varanes I., King of the Persians, as a teacher of a false religion (A. D. 277), after which, his chief disciples wandered through Asia, North Africa, and Europe, teaching the Manichean doctrines. The elect, or initiated among them, were to abstain from flesh food and from marriage, and to keep the body in subjection by fasting; the common hearers were, however, not bound by these special rules. Various branches or sects of Manichees were subsequently formed, and some exist still in India and Persia.





PART II.

THE AGE OF CONSTANTINE.

CHAPTER VII.

THE EDICT OF MILAN.

HE Emperor Galerius died in A.D. 311, and his dominions were divided between Maxentius, the son of Maximian, and Licinius. A war followed between Constantine and Maxentius, who had usurped the governments of Italy and Africa, in which Constantine was victorious, and Maxentius was drowned in the Tiber. Then followed a conference between Constantine and Licinius, in which there was an amicable division of the empire; and this resulted in the famous Edict of Milan, which was a proclamation of universal toleration, that is, the permission of the practice of all religions, which were treated as equally true. The words of the edict included the following sentences:—"We have thus granted to the Christians a free and absolute liberty of exercising their religion. And this liberty is absolutely granted, not only to them, but all others who wish for it, have also the privilege allowed them of following their own religious profession." "Also that as to any of the places of worship where the Christians were accustomed formerly to convene, if they shall have been purchased by any person, either from our exchequer, or from any one else, they shall restore the same to the said Christians, without fee or demand of the price paid for them, and without

impediment or evasion." "In relation to all these matters, you are to exert yourselves vigorously for the sake of the society of Christians aforesaid, that our mandate concerning them be executed as speedily as possible." And now commences a period of comparative tranquillity, which lasted about one thousand years.

Licinius was assassinated by his own soldiers about A.D. 324. No sooner had Constantine become sole emperor, than he publicly confessed himself a Christian, and continued by every means in his power to spread the Christian faith throughout the empire. He began his reign by protecting the faithful, and continued to promote their interests throughout his whole reign; he inscribed the cross on the banners and standards of the empire, and issued coins and medals in which he is represented in an attitude of devotion. Moreover, according to both the historians, Lactantius and Eusebius, he was diligent in prayer, he attended the sermons of the bishops, during which he reverently stood all the while, and even at times, he himself preached to his assembled court, and several excellent men are known to have been among his most intimate friends. It has been objected to him that he could not have been sincere, as his conduct on many occasions was inconsistent with the Christian profession, but these objections have been started by Gibbon, who was decidedly unfavourable to Christianity altogether, and viewed in the light of those times, have been sustained by weak evidence. Certain it is, that he made the progress of Christianity and the orthodoxy of its professors, a matter of constant and earnest enquiry and effort.

EMPERRESS HELENA.—His mother, Helena, is said to have been led, by his teaching and influence, to embrace Christianity, and she was undoubtedly an ornament to it. She was kind and liberal to the poor; simple, modest and devout; she showed her reverence for the Saviour, by building churches over his supposed birthplace at Bethlehem, and on the Mount of Olives at Jerusalem.

CONSTANTINOPLE.—The city of Byzantium had long stood in an excellent position on the Bosphorus. The emperor

built a new city on its site, and called it Constantinople ; the bishop was made a metropolitan, or chief bishop, in common with the bishops of Antioch, Alexandria, and Rome.

CONDITION AND ORGANISATION OF THE CHURCH.—Constantine seems to have taken the position of head of the church, without apparent arrogance on his part, or any opposition on the part of those who might have felt the inconvenience of it, the bishops, and thus introduced the pernicious element of the union of church and state, which still works for mischief in our midst. The people continued to elect, freely, their own teachers and bishops, which is one of the essentials of the true church, while the bishops, with the help of the presbyters, and other officers, directed all the internal affairs of their churches, calling on the people for their assent in all matters of moment.

SYNODS.—It had already, and for a long period, been customary to hold frequent synods or councils of the churches of a province, and to these minor councils, which would appear to be similar to our county associations, the emperor commanded that general assemblies or councils of the whole Church should be held, at which all matters of great moment might be discussed and settled. Such of these councils, the decrees and enactments of which have received the sanction of the whole Church, have been called general or **Œcumene**-cal councils, from

THE COUNCILS OF NICE.—The first of these was summoned by Constantine, to meet at Nicea or Nice in Bithynia. Three hundred and eighteen bishops attended it, and the principal subject of discussion was that of Arianism, and which ended in the condemnation of Arius, and the promulgation of the Nicene Creed, which subjects will be noticed more particularly hereafter. At this council, the right to summon which Constantine reserved to himself and his successors, the emperor presided. It is probable that he aimed at securing uniformity in opinion and practice in the various provinces. The future will show how vain was such an anticipation !

ARIANISM.—This heresy, which was destined to be a source of such grave dissension among Christians, was the work of Arius, a presbyter of Alexandria. His opinion, first promulgated about A.D. 319, was, that our blessed Lord had been created by God, like all other beings, liable to error and sin; and that, consequently, as there was a time when he did not exist, he was not co-eternal with the Father, and though greatly superior to all other created beings, he was still inferior to the Father. Alexander, bishop of Alexandria, who was the superior of Arius, called two councils at that city, to discuss the subject, and though many bishops and clergy were tainted with this heresy, and took the side of Arius, he was condemned by these councils, and excommunicated by bishop Alexander. Constantine, who, at this time, had not probably cared, nor had the opportunity of knowing the truth, thought the heresy of little consequence, but regretted that there should be any divisions in the church. He, therefore, wrote an epistle in which he blames both parties “for quarrelling about trifles,” and professed his intention of taking neither side. The feeling, however, was so strong on the part of the orthodox, that powerful measures should be adopted to quench the heresy, that Constantine was constrained to summon the council of Nice before mentioned. If the emperor had set his mind on uniformity, his hopes must have met with a sad shock. The bishops who attended the council began by quarrelling among themselves, and presenting railing accusations against each other. Constantine burned all the papers, and exhorted them to live in peace and harmony. In obedience thereto, they sat about the business before them, and ended by condemning the heresy, and affirming the doctrines of that rule of faith which is called the Nicene Creed, A.D. 325, and which is nearly the same as that now used in the Communion Service of the Church of England. In accordance with this decision, the emperor wrote a letter to the bishops, calling upon them to discountenance the heresy, and to hunt out and destroy all books written by Arius in favour of his opinions: the letter

contains the following passage :—“ If any man be found to have concealed a copy of these books, and not to have instantly produced it, and thrown it into the fire, he shall be put to death ; the moment he is convicted of this he shall be subjected to capital punishment. The Lord continue to preserve you.” The folly of this measure was soon perceived. “ In Asia, Eusebius of Nicomedia, and also many other clergy, sided with the Arians, and elsewhere many followed their example.

ATHANASIUS.—The great opponent of Arius in the council of Nice was Athanasius, a presbyter of Alexandria. He was unable to vote, not being a bishop, but he was thoroughly capable of exposing the errors of Arius, and showing what must be the result if this belief became general. Shortly after the return of the clergy to Egypt, Alexander died, and Athanasius, though only thirty years of age, was chosen in his stead ; and during the forty-six years which followed, he remained the untiring opponent of this heresy, even to bonds and imprisonment. Arius had been banished, but in a few years, through the intrigues of his party, Constantine was persuaded that his doctrines had been misrepresented in the council of Nice, and another council was held at Tyre A.D. 335, which deposed Athanasius, and banished him to Gaul, because he refused to reinstate Arius in his former position. Another council, held in the same year, restored Arius to the communion of the church, but the Alexandrians firmly refused to admit him among them.

DEATH OF ARIUS.—In 336, the emperor invited Arius to Constantinople, and ordered Alexander, the bishop of that city, to open the doors of his church to him, and give him a public reception. Here was another evil consequence of royal interference. The good bishop of Constantinople was alarmed at the alternative of disobeying the emperor or of favouring the heretic. He retired to the church of St. Irene, and prayed earnestly to God to avert the calamity. On the day appointed, Arius, with Eusebius of Nicomedia, and others of his friends, set out in procession to go to the

metropolitan church, but on the way, Arius being suddenly taken ill, turned aside and died. There are those who suspect that he died by poison, but the whole subject is involved in mystery ; nevertheless it relieved the bishop Alexander from the painful dilemma in which he had been placed.

EVILS OF STATE PATRONAGE.—Constantine died soon after, and, thenceforth, Arianism had a chequered history. The family of Constantine were divided on the subject. Constantius in the east being favourable to Arianism, while those in the west opposed it. On the death of Constans, A.D. 350, Constantius became master of Italy, and at once tried his utmost to introduce the heresy. He managed, by persuasions in some cases, and by threats and punishments in others, to cause the apostacy of many clergy, among others, Liberius, who was bishop of Rome in A.D. 357. On the death of Constantius, A.D. 362, the star of Arianism declined, and the Nicene party as they were called, came into favour with his successors, and were able, in many ways, to persecute their opponents, and thus to manifest more completely that the interference of earthly potentates in spiritual matters is surely productive of evil. Under Valentinian, Arian churches were destroyed, while under his brother Valens, the orthodox were prosecuted. Theodosius the Great deprived the Arians of their churches, and made severe laws against them, so that they were driven among the Goths and other barbarians, where they spread the heresy, and when by the providence of God, these barbarians poured their legions into Italy, they persecuted the anti-Arians with the edge of the sword, and perpetrated great barbarities.

ATHANASIUS RESTORED.—In the meantime Athanasius, after much trial and danger during his banishment, was restored by Julius, bishop of Rome, whose judgment was confirmed by the great council held at Sardis, A.D. 347. This was not, however, a general council. The Arians were subsequently split into various sects according to the variety in the shades of their heresy.

EASTER.—The division which had long existed on the

subject of Easter, was settled by the council of Nice, as well as some other matters ; and according to the church historian Socrates, the council were about to frame a law imposing celibacy on the priesthood, when they were earnestly and successfully warned against it by Paphnutius, who had lived all his days in celibacy. So the church was for a short time longer spared the imposition of an accursed chain, which has since drawn down multitudes to perdition.

CHAPTER VIII.

ROMAN EMPERORS FROM CONSTANTINE II. TO THEODOSIUS.

	A.D.		A.D.
CONSTANTINE II.	337	VALENTINIAN	364
CONSTANS	337	VALENS	364
CONSTANTIUS	337	GRATIAN.	375
JULIAN, THE APOSTATE. . . 361	361	VALENTINIAN II.	375
JOVIAN	363	THEODOSIUS.	392

PAGANISM REVIVED.

CONSTANTIUS.—On the death of Constantine, A.D. 337, the empire was shared between his three sons, Constantine, Constans, and Constantius. Constantine held Gaul, Spain, and Britain ; Constans governed Illyricum, Africa, and Italy ; while Constantius ruled over Asia Minor, Syria, and Egypt. Constantine was killed A.D. 340, in a war with his brother Constantius. Ten years after, Constans lost his life in a war against a rebel named Magnentius, leaving Constantius II. sole ruler of the empire. The sons of Constantine were all desirous to promote Christianity ; and in 342 Constantius published an edict, commanding all heathen temples to be closed, and making every form of Pagan worship a punishable offence, thus using his imperial authority to compel men to become Christians.

COUNCIL AT RIMINI.—This emperor was favourable to the Arian doctrines, and held councils in the same year at

Rimini to enforce Arianism, and three times caused the good Athanasius of Alexandria to be deposed and banished. He made every effort to render this heresy popular, and under him it saw its most flourishing time, but his purposes were accomplished by intrigue, bribery, and other unworthy means.

JULIAN THE APOSTATE.—Constantius II. died in A.D. 361, and was succeeded by his cousin Julian, commonly called the Apostate, because he alone of the Constantine family encouraged Paganism. Julian, on this account, holds a notable place in history. His parents died while he was an infant, leaving four or more sons. The eldest of these were murdered at the instigation of the sons of Constantine, but Julian and his brother Gallus were spared on account of their tender age. Julian devoted himself early to study, and became a disciple of some heathen philosophers at Pergamus and elsewhere, and, perhaps, disgusted with the manifestation of Christianity that he had seen among the Constantines, he adopted the sentiments of the heathens.

EDICT OF JULIAN.—When he became emperor, he at once issued an edict of universal toleration, but he promoted Pagans to all the chief positions in his court and in the empire, so that in consequence of his patronage of Paganism, and presumed hostility to Christianity, the latter was thrown again into the shade. We may judge of the progress which Christianity had made in Asia, by the fact, that when Julian went into the temple at Antioch to worship, there was only one old priest there and no worshippers. This state of things he did his best to remedy.

TEMPLE OF JERUSALEM.—Among other means of discouraging Christianity and of proving Scripture to be wrong, he sent for some Jews and asked why they did not sacrifice; and when he learned that they could only sacrifice at Jerusalem, and that they had no temple there, he undertook to assist them in building one. This has given rise to the wonderful story, that when the workmen began to clear away the rubbish to lay the foundation, there came violent

burstings forth of fire from the earth, which so terrified those who were employed, that the work was discontinued.

Julian, like Constantius, was a great enemy to Athanasius, and would have done him harm, but he was hidden in Alexandria by his faithful people until the death of the emperor, which took place on an expedition against the Persians after a reign of only about twenty months.

JOVIAN.—He was succeeded by Jovian, who was a Christian, and who desired at once to restore everything to the state in which it had been at the accession of Julian. He invited Athanasius to meet him at Antioch, that he might consult him on this matter, but Jovian only reigned eight months, and died A.D. 363.

VALENTINIAN—who was then made emperor, gave the eastern part of the empire to his brother Valens. The former prided himself on offering universal toleration in religious matters. The latter was a fierce Arian, and desirous of depressing the orthodox faith. He was anxious to secure the banishment once more of Athanasius, but the people pleaded so earnestly that he should be allowed to stay and die there, that Valens consented, and the good old bishop was permitted to end his days in peace. He died in A.D. 373, at the age of seventy-six.

In spite of the efforts of the Pagan Julian, and the Arian Valens, the faith of Christ spread in all directions. The succeeding emperors—Gratian, Valentinian II., and Theodosius, were all Christians, or favourable to Christianity. Theodosius especially, who was of the orthodox faith, used his authority unsparingly to destroy heathen temples and to discourage idolatrous sacrifices; and from this time Arianism began to decay in the western church.

CHAPTER IX.

PROGRESS OF THE CHRISTIAN FAITH.

THE one advantage which accrued to Christianity from the patronage of emperors, was the opportunity for a great and uniform effort to spread the gospel into heathen countries.

GREGORY, called the Illuminator, went into Armenia, and induced the king, Tiridates, and his nobles, to receive the truth. He was the first bishop of the country, and laboured with great success. The king and nobles of Abyssinia were instructed and baptised.

FRUMENTIUS, who went from Egypt, was the first bishop, and it is remarkable that to this day, the bishop of Abyssinia is appointed from Egypt. In the district now called Georgia, a captive lady persuaded the king and queen to receive Christianity, and to send to Constantinople for teachers. Many of the Goths inhabiting the Lower Danube having been conquered by Constantine, were induced to become Christians. Some had been so from an earlier period, as Theophilus, then bishop, was present at the Council of Nice, but under the Emperor Valens the nation was allowed to pass the Danube, or Ister, as it was then called, on condition that if they settled in Thrace, they should become Christians.

ULPHILAS, who was the Christian bishop of the Goths in this century, translated the Scriptures into the Gothic language, and invented an alphabet which was the foundation of a system of instruction.

In Gaul, or France, Martin, bishop of Tours, made numerous converts among the heathen population, and on this account he is still held in honour by the people of that country.

In Britain, which, according to Gildas, had received Christianity in the time of Tiberius Cæsar, the gospel had made great progress. Tertullian, in his book "*Contra Iudeos*," states that Christ had conquered those people whom

the Roman arms in Britain could never reach. There is also extant an epistle (the genuineness of which, however, is disputed), from Eleutherius, bishop of Rome, about A.D. 170, to Lucius, the son of Coilus, who ruled in the eastern counties, and built Colchester. At his request missionaries were sent from Rome to teach him and his people, and eventually, not a few men who had been priests to the idols were transformed into Christian bishops, and three chief priests became archbishops, having their sees in London, York, and in Glamorganshire.

EMINENT WRITERS.—There were many great men in the fourth century, excellent as writers and teachers of the Christian faith, and their talents had abundant means of development, in controverting Paganism outside the Church and heresy within it. Besides Athanasius, of whom so much has been said, the leading Christian teachers were Eusebius Pamphilus, and Cyril of Jerusalem, both bishops ; Basil, of Cæsarea, John Chrysostom, Gregory of Nazianzus, and Gregory of Nyssa, Ephraem the Syrian, Hilary, bishop of Poictiers, Lactantius, Ambrose, bishop of Milan, Jerome of Dalmatia, Augustine, bishop of Hippo—in Africa, Ulphilas the Gothic bishop, and Martin of Tours, the Apostle of the Gauls.

EUSEBIUS PAMPHILUS, ob. 338.—This celebrated historian of the first four centuries was born at Cæsarea, about A.D. 270. He was a disciple and great friend of Pamphilus the Martyr, who founded a library at Cæsarea. After the martyrdom of his friend in 309 A.D., he fled to Egypt, and after five years returned to Cæsarea, where he was elected bishop. He was appointed to address Constantine at the opening of the Council of Nice. He is said to be the author of the Nicene Creed, except the words “of the same substance,” about which there was considerable doubt and disputation. The words were inserted as a testimony against the semi-Arians and others, and to teach the doctrine of the co-eternity, and co-equality of the Son with the Father in the blessed Trinity. Eusebius and others would have preferred the words “of

the like substance." His chief works were an evangelical treatise suited to instruct heathen converts in the truths of the gospel, and showing the absurdity of Paganism; "Contra Hieroclem," a work against the Pagan philosopher Hierocles, a very valuable history of the Church from the birth of Christ until the death of Licinius, and many others, only portions of which are extant.

Eusebius is suspected of a leaning towards Arianism, but it has not been shown very clearly. He was moderate in his opinions, and on that account liable to be blamed by both sides.

BASIL OF CÆSAREA, ob. 379.—Basil was born in Cæsarea of Cappadocia A.D. 329, and was educated at Constantinople and Athens; studying at the latter place with the Emperor Julian. He was first instructed in Christianity by his grandmother. After teaching rhetoric for some time, he retired to a monastery in Pontus, and remained there thirteen years, becoming a most active and zealous monk. He built several monasteries, and composed their rules and regulations. In 363 he was ordained a presbyter, by archbishop Eusebius, of Cæsarea, and became a popular and efficient preacher, and on the death of Eusebius, in 370, he was raised to the post of archbishop, which he filled with great credit for nine years. His chief productions are an excellent work on the person and offices of the Holy Spirit, and numerous sermons and homilies.

CYRIL, bishop of Jerusalem, has left a valuable treatise for catechumens, in twenty-three books, forming a complete system of theology, and a minute account of the rites of the Church. He died A.D. 386.

JOHN, surnamed **CHRYSSOSTOM**, or the Golden-mouthed, was born in Antioch, about A.D. 352, of wealthy parents, and, under the care of his pious and widowed mother Anthusa, was instructed in all branches of learning, especially of the Scriptures and sacred subjects. He studied under Diodorus, afterwards bishop of Tyre. At the age of twenty he retired to the mountains where he lived a solitary and ascetic

life for six years, making himself mighty in the Scriptures, which he is said to have committed to memory. Returning to Antioch, he was ordained deacon and afterwards presbyter, and became one of the most famous preachers. He was made patriarch of Constantinople A.D. 398. His labours were incessant, and his rebukes and warnings to unworthy professors so severe that, though the common people heard him gladly, the Empress Eudoxia, and the idle and corrupt clergy, combined against him, and aided by Theophilus, bishop of Alexandria, who had become his enemy, a synod was held, charges were brought against him, and he was sentenced to be deposed and banished.

So great was the estimation in which the people held him, that they surrounded the palace in a tumult, and demanded that John should be recalled, which the emperor granted, but he was afterwards driven into exile in Armenia, where he died in A.D. 407, worn out by labour and asceticism at the early age of fifty-three. He has left numerous homilies and commentaries and sermons, some of which manifest extraordinary eloquence, but perhaps also some imprudence and even insolence, as we find him beginning one of his sermons with an allusion to the empress, as Herodias seeking again the life of John, an insult which would not under any circumstances be easily forgiven.

GREGORY NAZIANZUS.—Gregory, son of the bishop of Nazianzus, in Cappadocia, was born about A.D. 325, and like Samuel was dedicated to God before his birth. He was well educated in youth, and was a class-mate and friend of Basil of Cæsarea, and of Julian, in Athens, but more disposed to the quiet of a monastery than to the office of a bishop, which he held successively at Sasimi, Nazianzus, and Constantinople. He was a very powerful opponent to the Arians, and was consequently made archbishop of Constantinople by the Emperor Theodosius. He retired early from public life, and died at Nazianzus A.D. 389. His extant works consist chiefly of sermons, speeches against Arians, and sacred poetry. He wrote Christian poems for

the youth to learn, when Julian prohibited the use of Christian books.

GREGORY OF NYSSA was a younger brother of Basil of Cæsarea. He was made bishop of Nyssa at the age of forty-one; but was soon driven from his see by the Arians, of whom he was always a powerful opponent, but returned in 378. He travelled much in Arabia and Palestine, and at Jerusalem was disgusted with the profligacy of the people professing Christianity. His chief work was written against Eunomius the Arian.

EPHRAEM SYRUS lived at Nisibis, in Syria, of which place being elected bishop, he feigned himself mad, to escape the honour, that he might devote himself to solitude and monkery. He wrote commentaries on nearly the whole Bible, and numerous prayers and hymns, which were read in public after the Scripture lesson, and are still in use in the Syriac Churches.

These are the chief Greek and Syriac writers on Christianity.

HILARY.—Of the Latin Church, Hilary, bishop of Poictiers, is most noted. He was a Pagan of Poictiers in Gaul, until he reached manhood, when he was converted, and afterwards chosen bishop about A.D. 350. He was a determined opponent to the Arians, who secured his banishment from Gaul to Asia. He was there four years, during which he wrote and preached so powerfully against the Asiatic Arians, that they to get rid of him, procured his restoration to his own see. His best known work is one on the Trinity. He died about A.D. 370.

LACTANTIUS, ob. 330, tutor of Crispus, son of Constantine, an eloquent writer against the heathen philosophy and Paganism in general, wrote "Divine Institutions" in seven books, a complete guide to true religion, and a history of the persecutors and persecutions from Nero to Maxentius. From his cultivated and polished style, he has been called the "Christian Cicero."

AMBROSE, of Milan, ob. 397, was the son of a wealthy

prefect, who governed Gaul, Spain, and Britain. While himself governor of Milan, the bishop of that city died, and the people who met to elect a successor were divided and tumultuous on the subject of Arianism. Ambrose entered the Church to quell a riot, when from some cause (tradition says from the words of a child, who without any apparent reason cried out, "Ambrose bishop") the people unitedly shouted "Ambrose for bishop." The governor objected and strenuously resisted, but by command of the Emperor Valentinian, he was obliged to accept the office A.D. 374. He at once was baptised, disposed of his property, and gave the proceeds to the poor, studied the Scriptures, and became an earnest, orthodox, and self-denying bishop. He opposed the Arians, who under favour of the empress's mother Justina, demanded one of the Churches of Milan for the propagation of their heresy, but he is more celebrated for the courageous rebuke he administered to the Emperor Theodosius.

MASSACRE AT THESSALONICA.—REBUKE OF THEodosius.—There had been a tumult at Thessalonica, caused by the imprisonment of an actor, clown, or chariot driver of the circus, who was a great favourite with the people, but who nevertheless was guilty of unnatural crimes. The people rose in a tumult, and murdered the Roman general Botheric, and his officers; and Theodosius as a punishment sent orders for an indiscriminate slaughter of the people. Under the pretence of an exhibition of public games, the people were collected in the circus, and fifteen thousand were slain. Ambrose, full of anguish at the news, would not allow the emperor to enter the Church without protest, nor to partake of any Christian ordinances, until he had done penance for his sin. Ambrose is said to be the author of the *Te Deum*, which, beautiful as it undoubtedly is, has been often chanted under circumstances rather to excite the divine anger than his complacency.

JEROME of Dalmatia, was a monk of Palestine, who was said to be the most learned of all the Latin fathers, in sacred literature. He was for some time private secretary to

Damasus, bishop of Rome, but offended the clergy, and was obliged to leave. He induced Paula, and Eustochium, her daughter, two wealthy Roman ladies, to go with him to Syria and Palestine, where they founded a monastery and three nunneries near Bethlehem. Jerome spent his latter days in the monastery, and died A.D. 420, aged ninety years. He left writings against the heresies of his age, and an improved Latin version of all the sacred books, which is now known as the Vulgate.

AUGUSTINE, bishop of Hippo, is one of the most interesting as well as most learned of the early fathers. Born in Africa, about A.D. 354, at an obscure Numidian village called Tagaste, he had a Pagan father, but an eminently pious and Christian mother. He was vicious in early youth, but was well educated, and at Carthage was the first scholar in the school of rhetoric. At seventeen his father died; not before he had been brought by the prayers and teaching of his excellent wife, Monica, to a knowledge of the way of salvation through Jesus Christ.

Augustine after this continued his evil courses; but received a check from reading the Hortensius of Cicero, which led him to the study of the Bible and of philosophy. He was so unfortunate as to meet with teachers and books of the Manichean philosophy, and was a Manichean for several years.

AUGUSTINE CONVERTED.—In 383 he went to Rome, and in the following year to Milan, where he became a popular teacher of rhetoric, and shortly after, a regular hearer of bishop Ambrose, whose earnest and faithful preaching was blessed to his soul. He had long been a source of anxiety to his mother, Monica, whose prayers for his salvation had been unceasing; he was baptised in 387, and Monica died the year following, like Simeon, saying, "Lord, now lettest thou thy servant depart in peace."

He crossed into Africa, and remained three years in retirement with some young men, and in A.D. 387, was

baptised with his son Adeodatus, aged fifteen, ordained presbyter, and became a popular preacher at Hippo Regius, where *Bona* now stands. He was chosen bishop of Hippo, A.D. 395, and for the following thirty-five years was a most earnest and painstaking teacher of the gospel. He died A.D. 430. He left numerous works, the most valuable of which extant are his Confessions; his City of God; and a book "On all the Virtues." He wrote much and well against the Manicheans, whose inconsistencies and profligacy he had seen in operation under the cloak of purity and asceticism; and also against the Donatists, whose heresy will be noted shortly.

MARTIN of Tours, was a native of Pannonia, brought up at Pavia, in Italy. He joined the Christians in spite of the wishes of his heathen parents, and became a pupil and presbyter under Hilary, bishop of Poictiers, and afterwards a missionary among the Gauls. He was ordained bishop of Tours in A.D. 374, and went everywhere preaching to the Gauls, multitudes of whom he persuaded to forsake their idols, and to destroy their temples. He was distinguished for his toleration, and opposed the execution of Priscillian and others, who were put to death in Germany and Gaul for their religious convictions.

HERESIES, SCHISMS, AND MONASTICISM OF THE FOURTH CENTURY.—The chief of these were the Donatist, and its offshoot of Circumcellions, the heresy of Priscillian, of the reformers, Jovinian and Vigilantius, of Pelagius and Celestius.

THE DONATISTS.—The Donatist schism had been caused by a dispute which arose in Africa respecting the consecration of a bishop, and is an illustration of the saying of the apostle James, "Behold how great a matter a little fire kindleth." During the persecution under Diocletian, the persecutors had used great efforts to procure and burn the sacred books of the Christians, and many persons gave up their books in order to save their lives. Mensurius, bishop of Carthage, when applied to by the officers, instead of handing over the Scriptures, produced a number of manuscripts

which were not sacred, but which the officers in ignorance accepted and burned as such.

There were many people in those times who looked upon martyrdom as a desirable thing, and we find the writers of the age rebuking such, who, unlike our blessed Lord and his apostles, thrust themselves in the way of torture and death. These people despised the Traditors, as those were called who gave up the sacred books; and when the Pagan persecution had ceased, they set on foot another, and brought a charge against Mensurius, as being unworthy to retain his office of bishop; but they failed to remove him. When Mensurius died, his archdeacon Cæcilian was chosen in his stead, and consecrated without waiting for the consent of the bishops of Numidia. The latter, headed by Donatus, set up a bishop of their own, and accused Felix, one of the bishops who had been prominent in the consecration of Cæcilian, of being a Traditor. Appeals were made to Constantine, who caused synods of enquiry to be held at Rome and at Arles, and afterwards judged the matter himself. In all these cases the decision was against the Donatists; but as they persisted in the division, and held aloof from the other Churches, Constantine tried by the secular arm to put down the schism. The Donatists had invited his interference, they had encouraged him to set aside the decisions of the synod held at Rome, and of the Council held at Arles; and now their folly was manifested, for he used his authority to banish the recusant bishops, and, moreover, put some to death. This led to violent disturbances; and those who had been eager to become martyrs in the heathen persecution, were also willing to die for their new opinions.

THE CIRCUMCELLIONS.—During these disturbances, a number of lawless and violent men joined the Donatists and became their defenders. They were called Agonistici, and by the Orthodox, Circumcellions (around the cottages), because they obtained their living by demanding at the cottage doors whatever they wanted; enforcing their appeals with clubs and other weapons in their hands, they thus

spread terror among the people. As the strife proceeded, we learn from some writers, that they cruelly used the Catholics, as the Orthodox believers were called. Ignorant themselves, they relied on the Donatist clergy, and illused the others wherever they met with them. From being the simple and natural defenders of the weak of their own party, they went on from one excess to another, until they became a national calamity. They killed the clergy, violated the women, murdered the children, threw the elements of the sacrament to the dogs, burned the Churches, melted down the sacred vessels, etc., until, in the reign of Constans, they were met in the battle of Bagnia and dreadfully defeated, and subsequently persecuted until the gradual extinction of the schism. Augustine of Hippo, was one of their most powerful opponents, and we are sorry to say that he was not content with the exercise of spiritual power and argument alone, but when appealed to by the tribune Marcellinus, or by the civil magistrate Dulcitus, to know whether he should fully carry out the edict of Honorius against the Donatists, "he exhorted him to proceed, since it was much better, he said, that some should perish by their own fires, than that the whole body should burn in the everlasting fires of hell, through the desert of their impious dissension." The schism had made such progress in Africa, that when Marcellinus convoked a re-assembly of the heads of both parties, two hundred and eighty-six Catholics, and about two hundred and eighty Donatist bishops, presented themselves. This was the first case in which men without any real error in doctrine, or even any defect in Church order or discipline, were persecuted by their co-believers, under the mistaken notion that uniformity is essential. It was also the beginning of those intestine strifes which have destroyed more lives than all the Pagan persecutions put together.

BAPTISM.—Of the mode of baptism during the first few centuries of the Christian Church, the testimony is overwhelming and conclusive that it was by immersion or

plunging under the waters, and that the rite was conferred upon those alone who were capable of understanding its import. Vossius states, "that baptism was administered in public places by immersion, and though at first it was performed by any teacher, it soon became the duty of the regular pastors only.

Justin Martyr, in his second apology, says, "We conduct the convert to a place where there is water." If it had been customary to sprinkle, the water might more easily have been brought to the convert. He speaks moreover of persons aged sixty or more years being baptised. Tertullian also says that candidates were wholly immersed in water twice a year, that is, probably at Easter and Whitsuntide. We are told that Constantine caused suitable baptisteries to be built in Constantinople and elsewhere, and we may know from ancient representations of such buildings, that they consisted for the most part of a central place, in which the act of immersion was performed, while on either side were rooms, which were doubtless appropriated as dressing places for the candidates.

CHAPTER X.

HERESIES AND CONTENTIONS.

THE FIRST DISSENTER.—Priscillian was a Spanish bishop who was put to death in the reign of the usurper Maximus for heresy, A.D. 385, and he is usually considered to be the first martyr who died for his dissenting opinions. He had been accused before Gratian, of sharing the Manichean heresy, and was then banished from Spain. When Gratian was murdered by Maximus, Priscillian returned, and some Spanish bishops persevering in their charges, Maximus ordered him and some of his chief disciples to appear before the ecclesiastical council of Bordeaux. From this council Priscillian appealed to the emperor; but Martin of Tours,

who saw objections to a civil judge deciding on religious questions, besought Maximus to have nothing to do with the matter. Maximus promised that no blood should be shed, but the bishops were so persistent in their outcries against Priscillian, that he decided to employ his minister Evodius to enquire into the case. This stern man, assuming the guilt of the appellant, and probably spiritually unable to comprehend his peculiar notions, put him to the torture, by which he was induced to confess that he had held nocturnal meetings with base females and prayed naked, though both these offences had nothing to do with the question under dispute. Those who have had the opportunity of visiting the dungeons and torture chambers in the old cities of Northern and Central Germany, and have realised the position of an old man, weakened by abstinence, in the hands of foreigners, whose duty it was to strain the rack or to turn the screw until the wretched sufferer has acknowledged *something*, will know what value to place upon the testimony of those who charge Priscillian with these things. It is moreover certain, that not only Martin of Tours, but nearly all the bishops of Gaul and Italy, expressed their abhorrence of the cruelty which crushed out the man, without making it evident that he had done anything worthy of death, and whose daily life and conduct were exemplary beyond contradiction.

JOVINIAN AND VIGILANTIUS.—Almost before the blood of Priscillian had dried on the soil of Treves, other men of lives and principles as excellent, but of opinions in some respects diametrically opposite, were similarly persecuted. Jovinian was a monk of Italy who taught at Rome and Milan. He said that all persons who lead godly lives, and observe the vows made to Christ in baptism, have an equal title to the rewards of heaven, and consequently that those who spend their lives in celibacy, or macerate their bodies by fasting, are no more acceptable to God than those who live in wedlock, and nourished their bodies with moderation and sobriety.

Vigilantius, a Presbyter resident in Spain, but a Gaul by

birth, inculcated among other things, that the tombs and bones of the martyrs were not worthy of any religious worship, and that pilgrimages to such places were useless ; he ridiculed the miracles which were said to be performed at the tombs of the martyrs, declared that prayers addressed to departed saints were useless, treated with contempt, fasts, celibacy, and the monastic life, and denied that those who gave their property to religious purposes reaped any advantage, when they made the offering as an atonement for their sins. Jerome has the sinister credit of putting down these men, and extinguishing their opinions. Jovinian was simply banished to the island of Boa. Vigilantius was silenced, and thus probably saved his life.

The very articles of the proposed reformation as put forth by these early Reformers, give us the key to some of the abuses which had already become popular in the Church, and which we shall notice more particularly in the next chapter.

PELAGIUS AND CELESTIUS.—Late in the fourth century, or early in the fifth, there came to Rome, as teachers, two learned monks, the one Pelagius a Briton, and most probably a Welshman, the other Celestius, who was an Irishman : these for a time taught in peace their peculiar doctrines. The advent of the Goths disturbed and divided the friends ; Pelagius went to Palestine, and Celestius to Carthage, where their distinctive tenets soon excited attention and opposition. As the doctrines of these heretics were more or less prevalent for ages, we give an outline of them as follows :—“ That Adam was created mortal, and would have died had he not sinned ; that his sin injured himself alone, and not the human race ; that infants at their birth are in the condition of Adam before his sin ; that neither the death nor the sin of Adam is the cause of man’s mortality, nor the resurrection of Christ of his resurrection ; that man can be saved by law, as well as by gospel ; that before the coming of Christ there had been men without sin ; and that infants inherit eternal life without

baptism, though they do not enter heaven as the Pelagians believed in a threefold state," with similar propositions derived from the above.

Pelagius found many persons in Palestine, including John, bishop of Jerusalem, to favour his tenets, but was vehemently opposed by Augustine and the African clergy ; and after the dispute had continued for a long time, the emperor settled the question by an edict expelling both heretics from Rome, and threatening confiscation of goods and perpetual exile to all who should maintain their doctrines.

According to some writers, Augustine in the vehemence of his opposition to the above propositions imputed to Pelagius and his co-heretic, ran into the opposite extreme of Fatalism, and gave rise to the fearful Predestinarian doctrines, which, as stated by Munscher, are to be deduced from his addresses. Each party to this controversy afterwards became divided and sub-divided. The heretics themselves appear to have lived in retirement and to have died in peace.

THE MACEDONIAN, NESTORIAN, AND EUTYCHIAN HERESIES.—Among other heresies about this period were those of **MACEDONIUS**, who denied the personality and divinity of the Holy Ghost ; **NESTORIUS**, who divided into two distinct persons the one person of Christ, to avoid the errors of **Apollinaris**, the Egyptian, who denied His proper humanity ; and **EUTYCHES**, who held doctrines similar to those of **Nestorius**.

The heresies of **Macedonius** and **Apollinaris** were dealt with by the Second General Council at Constantinople held by the Emperor **Theodosius**, A.D. 381.

The heresies of **Nestorius** and **Pelagius** were condemned by the Third General Council held at **EPHESUS**, by the Emperor **Gratian** in 431 ; and by the same Council, the term "Mother of God" which had been objected to by **Nestorius**, **Eutyches**, and others, was declared to be orthodox.

The **Nestorian** doctrines were carried eastward into Syria, Arabia, Tartary, Mesopotamia, and India, and **Nestorian** Christians have been found in recent times, by Layard and

other modern travellers and discoverers, in the district east of the Euphrates.

MONACHISM.—There was an increasing tendency to monkery during the third and fourth centuries, but from early Christian times, in the vicinity of great cities, there had been ascetics, who, desirous to escape the corrupt and distracting influence of such crowded places, had turned aside into the desert, like the Essenes and Therapeuta among the Jews. They had found their warrant for this, not in the gospel of our Lord Jesus Christ, but in the examples of Elijah and John the Baptist, and were misled by the notion that they could serve God more perfectly and acceptably, by living apart from the world, and its vanities, and cares.

THE FIRST MONACHISTS.—The first of these hermits of whom we read, is Paul, a young man who fled from Alexandria in the Dacian persecutions, A.D. 251. He is reported to have lived in the Egyptian desert ninety years. The next was Antony, who was born in Thebes, in Egypt, A.D. 251. He was a wealthy orphan, and a Christian, and while in Church on one occasion, was struck with the narrative of that young man to whom Jesus said, “Sell all that thou hast, and give to the poor,” &c. Led by this and similar passages, he sold his goods, left his sister, and went into the wilderness, where he lived many years, and became celebrated for his holiness and devotion. He was visited for religious purposes by persons from great distances. The Emperor Constantine and his sons wrote, inviting him to court; he declined with thanks—but he made himself useful as a peacemaker in quarrels, and a comforter to mourners.

On two occasions only did he visit Alexandria; the first when the Christians were martyred, in the reign of Maximin. He stood by them on their trials and at their death, and publicly avowed himself a Christian, but the persecutors would not touch him. Again in the Arian troubles he left his solitude to take the side of the orthodox, and to encourage Athanasius and those who stood up for the divinity of the Saviour. He died in A.D. 356, at the age of 105 years.

MONASTIC ORDERS.—According to some writers, the Hermit Antony in his later years formed into little companies those who wished to follow him, and gave them rules of life, as was afterwards the fashion.

PACHOMIUS was the first who did this systematically. He founded a monastery on an island in the river Nile, and afterwards the order of St. Pachomius, which before his death included eight monasteries and three thousand monks. They lived in cells, each of which held three ; they prayed many times a day ; fasted twice a week, and partook of the communion twice a week. Their dress was of goatskin, in imitation of Elijah, and they slept with their clothes on in almost upright chairs.

In addition to frequent religious exercises, they spent their time in simple field labour, and in making baskets, nets, ropes, and shoes. The profit on their sales not only kept them, but left a surplus for religious and benevolent purposes, and for redeeming captives. None among them had anything which he could call his own, for they had all things in common.

At first, monasteries were free from the corruptions that have since invaded them, and made them an unmitigated pest in Roman Catholic countries, so that popular indignation has occasionally overcome superstition, and blotted them out. The monks were not ordained clergy, and many shrunk from that office, because it would of necessity bring them into contact with the world.

AMMONIUS.—Of this man, one of the most famous in early times, it is said, that being chosen for a bishop, he cut off his ear, that being thus blemished he might be physically unfit ; and when told that this was no bar to a Christian bishopric, he threatened to cut out his tongue. Many stories are related of the extravagance of some of these monks, which savour more of spiritual pride and mental delusion, than of an intelligent Christian dedication of the soul to God in faith and piety.

Similar monastic institutions were soon formed, in Syria, by

Hilarion ; in Pontus, by Basil ; in Africa, by Augustine ; in Italy, by St. Ambrose ; and in France, by St. Martin ; and they spread rapidly in the East, through Persia, Asia Minor, and Mesopotamia. In the early times, in addition to the employments just mentioned, many of the monks were successfully occupied in teaching the Christian religion, and as missionaries among the heathen.

EUSTATHIUS.—Before long, some of them became tinged with extravagance, as, for example, Eustathius, Bishop of Sebaste, in Armenia, who gave rules to the monasteries in that country, which, condemning the married state, forbade the monks to pray in the houses of married persons ; they fasted even on the Lord's Day, held their services in private houses, and forbade the use of flesh for food.

SIMEON STYLITES.—Of the Ascetics who made the most noise after Anthony, was Simeon, a monk of Syria, who rendered himself notorious by living on a pillar or style. Being a member of a monkish sect, the rules of which were not sufficiently harsh for him, he retired to a mountain, near Antioch, where he obtained great fame, by his self-tortures and extreme abstinence. Passing from one step of fanaticism to another, he established himself on a pillar, at first, nine feet high—the height of which gradually increased to *sixty* ; occupied all the night in prayer. He is said to have lived on one meal per week, with one single skin garment for a covering ; and thus he endured the burning heat of a Syrian summer, and the frost of winter for thirty years ; and, at last, died on the top of his pillar. We need not wonder that marvellous legends are told of his influence over the common people, who came from distant lands to hear him preach, and to ask him questions ; but it may excite surprise that the Emperors Theodosius II. and Leo sought his opinion and advice on several occasions.

THE PILLAR MEN.—Such reverence as was paid to Simeon led naturally to his example being followed : many others erected pillars to live upon ; but no other arrived at such celebrity, nor attained such fame as Simeon, the Stylite.

CHAPTER XI.

THE FALL OF PAGANISM AND THE WESTERN
EMPIRE IN THE FIFTH CENTURY.

THEODOSIUS.—Though a Spaniard by birth, this man had been elevated by Gratian to a share in the government, A.D. 379; and in A.D. 394, Gratian was assassinated by Maximus, leaving Theodosius the Great, as he is called, sole master of the empire. He was favourable to Christianity, and uniformly prosperous in his affairs, as emperor; he managed to restrain the progress of the Goths, who were being pressed southward by the Huns, who had been permitted by Valens to cross the Danube. The Goths, however, shortly after united with the Huns and Alans, and defeated the Romans under Valens, who perished with a great part of his army, near Adrianople, A.D. 378.

ARIANISM EXPELLED.—Theodosius at once endeavoured to drive out the Arian bishops and clergy from their offices, and in every way to discourage that heresy. He was the more disposed to do this, as we learn from an incident which occurred to him. On one occasion a deputation of bishops waited on him, and one old man from the country, having saluted him, respectfully turned to his son, the prince Arcadius, and stroked or patted his head, as he would that of any common lad. The emperor was angry at this token of disrespect, and ordered the attendants to turn him out. The old bishop said, “If you are angry because a slight has been put upon your son, even so will the heavenly Father be angry with those who refuse to His Son the honours which they pay to Himself.” Struck with this speech, Theodosius ever afterwards kept Arians at a distance, and tried to put down the heresy. “I will not permit,” said he, “throughout all my dominions, any other religion than that which obliges us to worship the Son of God, in unity of essence with the Father, and Holy Ghost, in the adorable Trinity. As I hold the empire of Him, He will give me the power, as He hath given me the will, to make myself obeyed in a

matter so absolutely necessary to your salvation, and to the peace of my subjects." This emperor it was who kept his palace, and did penance eight months, at the command of Ambrose, because of the massacre at Thessalonica.

PAGANISM PERSECUTED.—Theodosius gave a final blow by severe laws to the pagan system which the influence of the Gospel had already shaken to its foundations ; laws which forbade any act of pagan worship whatever.

A riot at Alexandria followed this edict, where the heathen people had shut themselves up in the huge temple of Serapis, and tortured some Christians who had offended them. All the temples in Alexandria were ordered to be destroyed, and the image of Serapis, the protection of the city, was knocked to pieces amid the trembling of the heathen, who thought that there would be at the very least an earthquake.

The Nile did not rise so early as usual that year, and the heathen and more superstitious or ignorant among the Christians began to fear that Serapis had something to do with it. A message was sent to Theodosius, who replied, " better the Nile should not rise at all, than that we should purchase the fertility of Egypt by idolatry ;" soon after the river rose higher than usual. The idols of Egypt were then destroyed, and many cunning contrivances were discovered by which the priests had been accustomed to cheat the people.

THE FALL OF ROME.

ARCADIUS AND HONORIUS.—On the death of Theodosius, A.D. 395, his sons Arcadius and Honorius shared the empire between them. Arcadius had the eastern part, under a protector or tutor named Rufinus, and Honorius the western, under a tutor or protector named Stilicho.

Both these emperors followed the example of their father, in trying to blot out paganism, but their reigns were continually disturbed by the hordes of Goths and other barbarians whom God had appointed to sweep away the corruptions of the empire with the besom of destruction.

Rome sunk in sloth and luxury, had no strength capable

of resisting the energy and courage of the Goths, Huns, and Vandals ; and three times during the reign of Honorius (who fixed his residence in the marsh-surrounded city of Ravenna), was Rome at the mercy of the barbarians. It was pillaged for five days by the soldiers of Alaric the Hun, called the Scourge of God, and by those of Genseric, King of the Vandals, for eleven days, in A.D. 455.

The Roman empire proper was extinguished in A.D. 476, when Odoacer, King of Heruli, assumed the title of King of all Italy. The interval between Theodosius and Odoacer was one scene of dreadful tumult and bloodshed, caused partly by the struggle between the rival leaders Rufinus and Stilicho. It was during this strife that the Roman soldiers were withdrawn from Britain, and the way left open to the Saxons.

THE BARBARIANS.—Many of the Goths had embraced Christianity in the fourth century under Theophilus and Ulphilas, celebrated missionaries and bishops ; but a vast number were still heathen. Their hatred of Rome had been nurtured by traditions received from their forefathers, whose children had been kept in that city as hostages or slaves, and had been there trained as gladiators to destroy each other for the amusement of the Roman citizens.

They were prepared to avenge the memories of such ancestors, and to overwhelm the guilty city with a fate similar to that inflicted by the Romans upon Carthage six centuries before. Those who had been converted to Christianity had moreover become fierce Arians, and as cruel towards the orthodox Christians as the most barbarous of the idolaters. We may readily suppose that during such a period, there was little opportunity for the spread of a pure Gospel.

SACERDOTALISM.—The great religious characteristic of the time, was the growing assumption and arrogance of the Metropolitans of Rome and Constantinople, or New Rome as it had been called. By the Council of Chalcedon, A.D. 451, the Archbishop or Patriarch of Constantinople had been declared equal in authority to the Metropolitan of Rome,

this was decided in spite of the indignant and energetic protests of Pope Leo the Great, the only bishop of eminence who held the See of Rome in the fifth century.

CONVERSION OF CLOVIS.—Of the conversions of barbarians, none was more remarkable than that of Clovis, King of the Franks, A.D. 497. This king had risen from being ruler of a petty state situated between France and Germany, to occupy a very important position. At the head of a small but brave people, he had by successive conquests become master of a great part of France, and was the founder of the French monarchy. His queen Clotilda was a Christian, who had often told him that the “gods whom he worshipped were nothing, and could profit nothing, either to themselves or others ; for they are graven out of wood and stone, and the names given to them are not the names of gods, but of men only.” Clovis however, had an idea that it was vain to worship a being who did not guarantee success, and he had seen how the Romans who were professed Christians, had been subdued by the idolaters, and had not therefore received victory from their God. Clotilda had obtained his permission to have their first child baptised, but as the child died a few days after, Clovis said that the baptism was the cause of its death. At length in A.D. 496, he was fighting with a German tribe near Cologne, and as he was likely to be defeated, and had prayed to his own gods without success, he in his anxiety, called on the name of Christ, declaring that if he would help him he would become a Christian—a victory followed, and he at once applied to Remigius, bishop of Rheims, who had been called the apostle of the Gauls, and the following Christmas was baptised in the cathedral of Rheims with three thousand of his warriors. Clovis was orthodox, and did his best to root out Arianism and to spread pure Christianity ; since which time the kings of France have been called “Eldest Son of the Church.”

Unhappily, the bishops everywhere began to think more of their dignity and precedents than of their mission as Christian teachers, and in proportion as they were oppressed or brow-

beaten by the metropolitans they encroached on the rights and privileges of their presbyters and deacons, and even such men as Martin of Tours followed the example of Cyril of Alexandria in exalting the glory of the bishop. The barbarian conquerors seeing that the bishops exercised a great influence over the ignorant people, sought their aid and countenance, and when they took possession of the far provinces of the south, they treated them with the same reverence which they had been accustomed to render to their heathen priests. The monks who began, as we have seen, under circumstances of great retirement and simplicity, became rich, luxurious, slothful, and as deficient in purity of morals as the clergy of the time were said to be.

MONTE CASINO.—In this century, Benedict of Nursia founded a convent on Monte Casino, about fifty miles south of Naples, because he considered the habits of the ordinary monks were not sufficiently austere and pure. He is said to have converted all the pagans on the mountain, and to have turned their temple into a convent, where he ended his days, about A.D. 543. To this convent many eminent persons came in after days, and the rules were adopted by the Benedictine order, who have since been the most active and learned of the monastic bodies.

SYMMACHUS AND LAURENTIUS.—As a specimen of the bishops of the time, we may instance the two named Laurentius and Symmachus, who being each elected by a party to the bishopric of Rome, A.D. 498, accused each other of most atrocious crimes, and in spite of councils held several times to decide the question, continued the fierce dispute, with frequent battles and much bloodshed, until it was settled by a council presided over by Theodoric, the Gothic emperor. Symmachus was then pronounced innocent, and appointed to be the bishop. The works of Pope Gregory the Great abound with proofs of the wicked lives of the clergy, and of the grossly criminal offences, both of monks and nuns.

CYRIL OF ALEXANDRIA.—Chief among the Greek writers

of this century, we place Cyril of Alexandria, who was the author of a commentary on a great part of the Old Testament, and of numerous controversial works against Nestorius. He is said to have quarrelled with Orestes, the governor of Egypt, and to have caused the death in a popular tumult of Hypatia, an interesting and learned woman, who taught philosophy at Alexandria. Cyril died in A.D. 444.

Next to him is THEODERET, bishop of Cyrus, in Syria, who having been a friend of Nestorius, defended him earnestly, but unsuccessfully, against Cyril. He wrote a good history of the Church, and other works, and died A.D. 457. Of the Latin Christians, the chief place is given to Leo I., pope of Rome, who is said to have possessed every virtue, consistent with unbounded ambition, and who strove vainly as before-said, to restrain the power of the bishop of Constantinople. Leo was bishop of Rome, when it was pillaged by Genseric King of the Vandals, for eleven days, and the Empress Eudosia and her daughters were carried away prisoners, with vast booty, to Africa. He went forth to meet Attila the Hun, and Genseric, at the head of his clergy, and secured the lives of the people, and saved their dwellings from being burnt.

INNOVATIONS.—Two at least of the gross and corrupting errors of the Romish Church, owe their origin to the fifth century—namely, *Invocation of saints and image worship*—probably also private or auricular confession, which has been ever since an engine of vast power and untold wickedness. The bones of the martyrs and their burial places were reverenced, and almost worshipped; people went in multitudes on pilgrimage to their tombs. Invocation, or prayers for their superintending care and sacrificial intercession, naturally resulted from this superstition. Splendid temples for worship, were dedicated to them, and magnificently adorned—their images were set up therein, and became objects of worship to many, of reverence to all. As the preachers became slothful, and less disposed to maintain their influence by their teaching ability, a gorgeous ceremonial was invented,

wherein the actors made up, by splendour of robes and ornaments, for the absence of the spiritual life and power, so conspicuous in the early preachers.

Of infant baptism it must be acknowledged that we hear nothing until the fourth century, and from that time it formed a fertile subject of discord between the leading men of the Christian Church. The historian, Dupin, relates, that in the Fifth Council of Carthage, A.D. 401, after various evils had been spoken of which had crept into the clerical order, Canon Seventy-six declared that children ought to be baptised. In A.D. 416, another African council, held at Mela, in Numidia, not only enjoins Christians to baptise their infants, but curses those who decline to do so. The Donatists opposed infant baptism, and required that their converts, though baptised in infancy, should be re-baptised. Augustine, their great opponent, was induced to concur with the council above mentioned, and to curse them with others who held like opinions.

CHAPTER XII.

SIXTH CENTURY.—PROGRESS OF SUPERSTITION.

JUSTINIAN.—The most powerful monarch of this century was Justinian, Emperor of the Eastern or Greek Empire, who ascended the throne at Constantinople, A.D. 527, and ruled for about forty years. The only pope of Rome of any eminence was Gregory the Great. Justinian professed Christianity. He conquered the Goths in Italy and the Vandals in Africa, and tried to destroy the remains of Arianism and other heresies in both empires. He built numerous splendid Churches, in which the worship celebrated was imposing in its character in a high degree. By an edict issued in 544, he closed the schools of philosophy at Athens, where the Platonic philosophy and heathen doctrines had been taught for centuries. He ordained that no public

office should be held by a Pagan ; but as in similar cases the result of this was, to multiply the mere form of godliness, without the power ; for there were many persons who wrote and spake openly against Christianity, who could hardly have done this, had the magistrates been everywhere Christians, as they professed to be.

DECAY OF LEARNING.—From this period, for ages, the Greek language and literature were neglected ; and as it was determined by Pope Gregory the Great, who came to the popedom in A.D. 590, that all profane knowledge should be discouraged, it is easy to understand why the following centuries should come to be called the dark ages.

Gregory introduced sundry innovations into Christian worship. He increased the ceremonies of the ordinary services, arranged elaborate chanting and singing, and formed stations and smaller liturgies, and the sacramental service of the Church, almost in its present form. About this time, also, the notion of purgatory was invented, and Gregory speaks of purification by a fiery probation as a settled fact. Feast days were multiplied, and so arranged as to coincide with the Lupercalia and other heathen festivals, so that the idle and pleasure-lovers might not be losers by adopting Christianity in preference to Paganism.

From this period of Gothic and Lombardic invasion until the time of Charlemagne, the Western Empire was a scene of the grossest ignorance, cruelty, and barbarity. Literature, science, art, or taste, were words which had no meaning. Persons of the highest rank, even kings, could neither read nor write. Many of the clergy did not understand the breviary or prayer-book which they had to recite daily ; and some could scarcely read it. Under Justinian, the barbarians had been checked on several occasions by Belisarius, general of the armies of the west. Justinian confided the government of Italy to Narses as a viceroy ; but Justin II. sent Longinus to take his place, A.D. 569. Longinus formed the various Italian states into separate duchies, of which Rome was one. He made Ravenna the seat of government, and

resided there, taking the title of Exarch, or Viceroy. This form of government continued until it was overthrown by the Lombards, in A.D. 752.

The Lombard dominion existed until the time of Charlemagne, who made war upon it at the desire of Pope Adrian I. The invasion by the Lombards had driven multitudes of Italians into the islands of the Adriatic, who, afterwards, formed themselves into a republic, at the mouth of the Brenta, and in A.D. 697 elected a doge or governor. This was the origin of the Venetian Republic, which was destined to become so great during the middle ages, and to form a powerful barrier between the Turks and the states of Europe.

In the sixth century great progress was made, according to all accounts, in the conversion of barbarous tribes around the Black Sea and in the Caucasian Mountains, by preachers of the Eastern Church; also of the various tribes which inhabited Bohemia, Thuringia, and Bavaria, by the Western Church.

Of the nature of such conversion little can be said, as the converts seemed to have had much of their old paganism mixed with their new worship.

We know certainly that multitudes of Jews were induced to become Christians in both empires, either by the hope of reward or by fear of persecution. Effort was made to re-introduce Christianity among the Saxons in Britain, beginning as was now the fashion, with the conversion and baptism of the king. Ethelbert of Kent, had married a Christian princess Bertha, daughter of the King of Paris, and who had stipulated for the free and unrestrained exercise of her religion.

A story is told of Gregory, who when a presbyter, saw a number of Saxon youths exhibited in the slave market of Rome, with whom he was much interested, and that when he became Bishop of Rome, he sent Augustine with a number of monks to attempt the conversion of the Saxons. It is probable that Bertha had desired him to do this, as Ethelbert the king was still a heathen, though they had been married twenty-five years. Augustine and his monks were kindly

received and cared for by the king, and lodged at Canterbury, near which a small Church, St. Martin's, had been built for Queen Bertha and her attendants. Within one year, the king and ten thousand of his subjects had received their doctrines and been baptised by Augustine and his clergy.

Britain and Ireland had professors of Christianity long before this, as we have seen elsewhere.

A meeting of seven bishops was held in Wales to consider the claims of Augustine, who had been made Archbishop of Canterbury by Gregory, and the Welsh bishops declared their independence of all but the Bishop of Caerleon, on the river Usk. One thousand two hundred unarmed monks were afterwards butchered in cold blood by the command of Ethelfred; thus fulfilling Augustine's threats, "you shall have war with your enemies."

Scotland and Ireland were also blessed with preachers of the Gospel long before Augustine came to England. Of Scotland it is certain that a bishop named Ninian preached among the southern Picts as early as A.D. 412 to A.D. 432, and that a bishop's see was established at Whethorn in Galloway; but beyond that little is certainly known.

ST. PATRICK.—About the same time a missionary named Palladius had been sent from Rome to Ireland, but the difficulty and danger of the work discouraging him, he relinquished it, and returned to the Continent.

One more courageous and earnest was then being prepared for the enterprise, named Patricius or Patrick, who is worthily called the Apostle of Ireland. In early youth he had been a slave in Ireland suffering great hardship, and there he says "the Lord brought me to a sense of the unbelief of my heart, that I might call my sins to remembrance, and turn with all my heart to the Lord." "I was employed in feeding cattle, and often in the day I used to betake myself to prayer." After six years of captivity he was restored to his home, joined the church, and became a preacher. He then determined to preach the gospel where he had been a captive, and, in spite of the remonstrances of his friends, he went

and spent the remainder of his life there, labouring with wonderful success, until his death in A.D. 493.

The Irish Church continued to flourish long after this, and became a refuge to many who were driven from the Continent by the fierce barbarian wars of the time. For ages the Irish schools were famous, and attracted youths from all parts. In the sixth century the Irish Church sent forth a famous missionary, named Columba, into Scotland, with twelve companions. He preached with success among the northern Picts, and founded a monastery on Iona, one of the western islands, which from him was called Icolmkill, the Island of Columba of the Churches.

He afterwards preached successfully in the east of France and Bavaria, in Switzerland and in Italy, until his death in A.D. 615. One of his disciples was St. Gall, who is called the Apostle of Switzerland, and who, finding that country almost wholly Pagan, succeeded in firmly establishing the Christian religion there, and founded the monastery of St. Gall in the canton of the same name.

St. Kilian, a Scotchman, laboured among the Franconians in Eastern Germany. He succeeded in baptising the duke Gosbert; but having persuaded him that he had sinned in taking his brother's wife, the revengeful woman, like another Herodias, took the opportunity of a temporary absence of her husband, and massacred all the missionaries. She subsequently became insane, and St. Kilian is still the patron saint of Wurzburg.

CHAPTER XIII.

THE SEVENTH CENTURY.

THE progress of Christianity was great during this century, spreading in the East under the Nestorians, even as far as China, of which a monument was discovered in the year A.D. 1625. This was a marble slab, ten feet long and five feet broad, on which is inscribed in twenty-eight columns,

each of sixty-two words, the essential principles of Christianity, the arrival of missionaries from Ta-cin (Judea or Syria) in A.D. 636, their gracious reception by the king, their labours and successes for one hundred and forty-four years until A.D. 780.

In the west the other Saxon kings, with the whole of Britain, came over to the Gospel, though it is asserted that the old superstitions long held dominion over the minds of the common people. The Saxon noble or master was compelled to give the Sabbath to the Saxon slaves, on pain of forfeiture of his services, nor could he henceforth slay him at will, as before the introduction of Christianity. Numerous monasteries were built, which became for some ages, at least, centres of charity and of instruction to those, however poor, who desired to acquire learning. A written literature speedily came into existence, both Saxon and Latin, including not a little poetry, which is still extant.

Progress was also made in the instruction of the people inhabiting what is now called Holland, under the direction of one Willibrord, a Northumbrian, who had been trained at Ripon, in Yorkshire; and who was afterwards made Archbishop of Utrecht. Some of his friends and followers were martyred by the Saxons of the Rhine, and their bodies thrown into that river.

THE JEWS.—Many Jews under persecution in Spain and Gaul became professors of Christianity, and in the East, the emperor Heraclius, under the influence of the Christian doctors, cruelly persecuted the wretched people, and ordered vast numbers of them to be dragged reluctantly to baptism. This was the cause of sundry revolts of that people in Syria and Palestine, in which, however, they were always defeated.

MAHOMET, A.D. 612.—The most powerful hindrance to Christianity was the system of the false prophet Mahomet, which originated in this century, in the centre of Arabia, A.D. 612, while the Greek or Eastern Empire was under the dominion of Heraclius. Mahomet was an illiterate man, as is generally understood, who, as a camel driver, traded from

Mecca to Syria, for his uncle Abu Taleb. At the age of twenty-five, he was engaged by a rich widow, named Cadijah, of Mecca, to conduct her trading business in Syria and elsewhere, and she married him on his return from the expedition. Twelve years after, he began to preach to his countrymen, who were idolaters, that they should worship only one God, and that he himself had been divinely commissioned as the prophet of God. His mission was to overthrow Polytheism everywhere, and to purify, first, the religion of his own nation, then that of the Jews and Christians. He began by producing a new law, called the Koran, which he said was revealed to him, in portions, by the angel Gabriel. At first, he met with great opposition from his own nation, whose jealousy, as well as idolatrous fanaticism, were excited against him ; but ultimately he made such progress, that at his death, in A.D. 632, he was the absolute ruler of Arabia.

His lieutenants and successors soon succeeded in spreading his system over Syria, Persia, Egypt, and North Africa. The Greek emperor, harassed with intestine troubles, was unable to resist the energy of these new fanatics, who, in accordance with the plan of its founders, spread their religion at the point of the sword. Nor must we suppose that they had to combat with a pure Christianity ; on the contrary, they met with abject superstition, gross idolatry of pictures, relics and images, with Church doctrines and practices so arrogant and dissolute, that the Arab missionaries, in sweeping it all away, might well think that they were doing God service.

Had not dissensions sprung up among the Arabs themselves, it is difficult to imagine where their conquests would have ended. As it was, the light of the gospel was totally extinguished on the northern coast of Africa ; so that the Mahometan chief, who ruled there for the Arabian Caliph or prophet, informed them, that as all the people there had become converts to Islamism or Mahometanism, the tribute paid by infidels had ceased.

THE DOGMAS OF MAHOMET.—“We follow,” says the

Koran, "the religion of Abraham, the orthodox, who was no idolater. We believe in God, and that which hath been sent down to us, and unto Abraham and Ishmael, Isaac and Jacob, and the tribes." The unity of God was the cornerstone of this religion. "There is no God but God, and Mahomet is the prophet of God."

Jesus Christ was to be held in the highest reverence as an inspired prophet, the greatest that had been sent before the time of Mahomet, to reform the law. His divinity was denied; and the doctrine of the Trinity was denounced as an outrage on the unity of God. Saint worship and the introduction of images and paintings were condemned as idolatrous. Frequent prayer and almsgiving were inculcated, as well as many of the precepts which are found in the Gospel. Besides the unity of God, he insisted on a belief in his angels, in prophets, in the resurrection of the body, in the last judgment, future rewards and punishments, and in predestination amounting to fatalism.

The rapid spread of this false religion resulted, partly from the Donatist and Arian dissensions, and from the Vandal persecutions, which had previously weakened and scattered the people. So early as A.D. 714, the Saracens crossed the strait to South Spain, and, aided by the treachery of the Spaniard, Count Julian, they defeated Roderick the last king of the Goths, at the battle of Xeres-de-la-Fontera. For nearly twenty years they pushed continually northward into France, until they were checked, by being defeated in a great battle in Poictiers, by Charles Martel, A.D. 732.

They also conquered Sardinia, and miserably wasted Sicily. Yet in Spain, where they had secured quiet dominion, they do not seem to have attempted to crush out Christianity, as we find the Church flourishing there during the eighth century, and that Elepandius, archbishop of Toledo, who had been declared guilty of some heresy, could not be dealt with because he lived under the dominion of the Saracens.

THE POPE DOM.—This century was characterised by violent

disputes between the bishop of Rome and the metropolitan of Constantinople as to which should be the greater, or the *universal bishop*. Phocas, who was then Greek emperor, had obtained that position by murdering the previous emperor Mauritius, and usurping his throne. By means, which can hardly now be understood, Phocas, to conciliate the Italians, and to obtain his own recognition, decreed that the bishop of Rome should be superior to all others.

From this time, for several centuries, there was a perpetual struggle between the popes and the various sovereigns of Europe for supreme dominion. The popes claimed authority over the bishops and clergy of all the western nations ; kings and emperors resisted, and, as we shall presently see, frequently without success. Nor were the inferior ecclesiastics more pious and spiritual than the popes. Everywhere simony, avarice, pious frauds, intolerable pride, and insolence to the people prevailed, and often vices even worse than these. In the Council of Braga, A.D. 675, the clergy were forbidden to inflict blows on the people, and in that of Toledo, the clergy were commanded to read the Bible on pain of excommunication.

The clergy and monks had already begun the disgraceful quarrels which disgusted Europe until the Reformation, and which were caused by the efforts of the former to lay hands on the fertile lands and rich possessions attached to the numerous monasteries in all countries.

IGNORANCE.—So great was the neglect of literature, that it was rare to find among the bishops, men who could compose their own discourses ; and the clergy were dependent for the most part upon the homilies of those of the Fathers, which were written in Latin, as hardly any one knew Greek enough to read that language. The only literature which flourished at all, consisted of fabulous biographies of saints and martyrs, with monstrous legends, such as could only be current in an age of semi-barbarism.

BRITAIN IN THE SEVENTH CENTURY.—Our island appears to have been more fortunate than the Continent—perhaps

because on account of its insular position, the worst corruptions of the Church had not reached so far.

There had hitherto been no union between the British Churches of Wales and Northumbria with the Saxon Churches founded by Augustine, but in the latter part of the century, under Theodore, a learned and wise archbishop of Canterbury, who was an Asiatic by birth, the two became united **A.D. 670.**

This prelate brought a good library of books with him, and established many schools, from which proceeded the best scholars and theologians of the day. Though becoming slowly like the Church of Rome, in prayers to the saints, image-worship, and some dim idea of purgatory, the English Church had the free use of the Scriptures in the native tongue, and was free from the error of transubstantiation, which had gradually obtained elsewhere for a long time, though it had not yet been affirmed by any Council.

ERRORS IN DOCTRINE AND PRACTICE.—Historians are agreed that whereas the primitive Church worshipped only God and Christ, the people of this century adored the supposed wood of a cross, the images of holy men, and bones of doubtful origin. The early Christians had taught that heaven was to be attained through faith in the atonement of Jesus Christ, but now it was plainly implied that the gates of heaven would only be open to those who should enrich the clergy by gifts of money and land, that they might by their prayers and intercessory influence, help to shorten the stay in purgatory and facilitate the entrance to heavenly bliss.

Many bishops claimed a power of discovering the bones and other relics of saints and martyrs, like St. Eligius, bishop of Noyon, of whom the monkish writer says, "The Lord conferred upon this most holy man, among other miraculous gifts, that while searching and praying after them with the most ardent faith, the bodies of the holy martyrs, which had lain concealed for so many ages, were discovered." This skilful resurrectionist found the bodies of many martyrs of

the third century, including Quintin, Plato, Crispin, Lucian, and others.

HERESIES OF THE SEVENTH CENTURY.—The Greek Empire had been greatly weakened in its contest with the Mahometans, by the secession of the Nestorians and Eutychians, who had been completely cut off from communion by the Council of Chalcedon, A.D. 451, when the assembled bishops, presided over by a layman, decreed that “Christ in one person and two natures was alone orthodox.” Mahomet and his immediate successors had made very favourable treaties with the Nestorians, so that their condition was greatly improved.

During the contest, Heraclius had been desirous to reconcile the heretics with the Church by some compromise, and the Monothelite question or dogma was started. This originated in a question put by Heraclius to his bishops, “Whether Christ of one person but two natures, was actuated by a single or a double will.”

The Greek bishops favoured the Monothelite view (or “*single will*,” from *μόνος* only, and *θελω* I will,) but this was vehemently opposed by the Latins, so that instead of removing any source of discord, it only added another, and the Churches were divided for fifty years, until A.D. 680, when after long dissensions a General Council was held at Constantinople, and the Monothelite heresy condemned.

It is worthy of note that at another General Council, held in Constantinople, in the palace called Trullus, one hundred and two canons were issued for the regulation of the rites and ceremonies of the Church, and the lives of the clergy; to six of which the Roman pontiffs objected, because they allowed the priests to marry, enjoined abstinence from blood and from things strangled, prohibited the painting of Christ as a lamb, and affirmed the equality of the bishops of Rome and Constantinople. This Council is consequently not accepted as a General Council by the Church of Rome.



PART III.

CHAPTER XIV.

THE EIGHTH CENTURY.

N this century, Timotheus, Bishop of the Nestorians, spread Christianity into Tartary and China, by the agency of a monk named Sub-chal. In Europe, Winifred, an English Benedictine monk of noble birth, entered on a mission among the Germans of Friesland and Hesse, who were still in heathen darkness, and there met with great success. He was afterwards assisted by Charles Martel, Mayor of the Palace; and by many pious persons of both sexes out of England and France, and in A.D. 723 was consecrated Bishop Boniface, and subsequently Archbishop of MENTZ or Mayence. In his old age he went to pay a visit to the district of Friesland, where he commenced his labours, and there was murdered by the barbarians with fifty clergymen who attended him. He has been usually known as Boniface or Wilfred, the Apostle of Germany. It is remarkable that he accused Virgilius, another bishop, of heresy, because he asserted *that the world was round*.

CHARLEMAGNE, son of Pepin, and grandson of Charles Martel, began to reign as founder of the Carlovingian dynasty in France, A.D. 763. He was a pious prince according to the times, and was very desirous to aid in the spread of Christianity. He was especially earnest in the conversion of his neighbours the Saxons, as a sure means of civilising them, but they were very averse to the reception of the Christian clergy. Alcuin, the Saxon historian says, "The Ancient

Saxons, and all the Frieslanders, being urged to it by King Charles, who plied some of them with rewards and others with threats, were converted to the Christian faith." Of the character of some of the agents employed, the same writer says, "Had the easy yoke of Christ, with His light burden, been preached to the stubborn Saxons with as much earnestness as the payment of tithes, and legal satisfaction for the very smallest faults were exacted, perhaps they would not have abominated the sacrament of baptism. Let the Christian teachers learn from the example of the Apostles ; let them be preachers and not plunderers."

The Huns who dwelt along the Danube, were Christianised by similar means, and Charlemagne added to his dominions and to the number of professing Christians at the same time.

THE SAXONS.—The Saxons of Germany were overcome with great difficulty, and only after a continued struggle during thirty-three years.

THE EASTERN EMPIRE.—While the numbers of Christians real or nominal was increasing in Europe, the Saracens or Arabs were taking advantage of the civil troubles of the Greek Empire, where six emperors had ruled in thirty years, to make themselves masters of the finest countries of Asia.

LEO THE ISAURIAN, A.D. 717.—After this long period of anarchy, the throne of Constantinople was occupied by Leo III. the Isaurian, son of a shoemaker, who is commonly called Iconoclastes, or image breaker, because he began a crusade against images and image-worship, which deluged his empire with blood, and led to the final separation between the Latin and Greek Churches.

In A.D. 726 he published an edict that all images in Churches of the Empire should be hung up high, and afterwards that they should be broken to pieces and their worship abolished. As the habit of paying reverence to images had been growing for the past two centuries, and had recently been encouraged by Gregory the Great, we need not wonder that in the Greek Islands as well as in the west, the edict caused tumults and revolt.

The superstition of the lower clergy, and the ignorance of the people, had led them readily to reverence sensible objects, such as pictures and images, and pictures had already been called God's Bible. The images of holy men had soon miraculous qualities imputed to them, as at this day in Roman Catholic countries. They now began to kiss the images, to burn incense to them, and wax candles before them day and night. Parents brought their children and placed them in the arms of the figures as sponsors at baptism, and other figures of saints were carried on military expeditions to secure victory. Schlegel also says, "That in the Greek Churches, the very food eaten by the wealthy people was first taken to the Churches and offered to the images."

Yet Gregory II. excommunicated Leo III. because he had resolved to destroy the images and purify the worship ; the Italians refused any longer to pay tribute to Constantinople, and the great schism, in spite of Leo, was thus virtually accomplished.

The controversy was not ended by the division, for Constantine, surnamed Copronymus, and Leo IV. followed the example of the Isaurian in putting down image-worship, until their deaths. The latter is said to have been poisoned by his Empress Irene, who was a bigoted Iconolater, as those were called who worshipped the images, and the same Empress is said to have caused her own son, Constantine V., to be poisoned for the same reason. Irene made a league with Pope Hadrian to restore the images, and a Second Nicene Council was summoned to Nice in the year A.D. 780, in which image and cross worship were established, and heavy penalties decreed against those who should maintain that worship and adoration were to be given to God alone. Their confession of faith said, "We honour and adore that of Jesus Christ, of His holy Mother, of the holy angels, because though they are incorporeal they have revealed themselves in a human form ; and those of the prophets, saints, and martyrs, because those paintings recall their memories and partake of their sanctity."

Charlemagne disapproved of this decision. He caused books to be written, in which the arguments used at the Nicene Council were well met, and sent it to Pope Hadrian, but in vain. He next assembled, A.D. 794, a council of three hundred bishops at Frankfort-on-the-Maine, wherein it was decided that the second Nicene Council was wrong, and forbade the use of images; from which it may be inferred that neither the authority of the Pope, nor the dogma of his infallibility, had acquired undisputed sway in the west.

The same emperor limited the number of feast days, and rejected the consecration of bells with holy water; on the other hand he encumbered the worship of the Churches by all the ceremonies of the Italian Churches, and favoured the lengthening out of the services accompanying the Lord's Supper, making it the most important part of the worship of God, instead of being a mémorial of the love of a Saviour who died for men; and thus he prepared for that time when the cup was to be denied altogether to the laity.

The Church of Rome was under still greater obligations to Charlemagne; he exempted the clergy from the jurisdiction of all secular authority, so that a monk or clerk who committed crime or offence, could be tried only by the bishop and clergy of his province. Moreover, if parties who had secular causes, preferred their being tried in an ecclesiastical court, it could be done.

These exemptions were doubtless intended to render the religious bodies independent of the ignorant barons and other secular authorities, and were so far good, more especially as the comparative intelligence of the clergy would render them fitter judges of such matters; but they gave rise to much abuse by avaricious persons, and became fruitful sources of jealousy and contention between the clergy and the laity, as our own English History plainly shows.

This emperor did much for learning, by encouraging learned men, and by founding schools in every parish; he also caused the Holy Scriptures to be revised, and some of the evils of the monasteries to be reformed, and ordered that

the monks who were living in sloth and idleness, should spend part of their time in manual labour, as was done when monachism was first established.

To place the other ecclesiastics in a position of temporal independence of the barons and feudal lords, Charlemagne gave to many of the bishops great territories, and required that they should keep bands of vassals, who should attend their sovereign in war, and be able to protect their lords in peace.

THE DONATION OF PEPIN, A.D. 754—Pepin the father of this emperor, had given to the Pope Zachary the exarchate of Ravenna, which he had taken from the Lombards in A.D. 754, and which thus formed a nucleus of temporal dominion for the Romish bishops. Charlemagne ratified the gift, and even increased it. From this time the policy of the popes was characterised by a desire to increase their temporal possessions and power, rather than their spiritual influence, and princes were often pitted against each other in war, that the pope might reap advantage from their quarrel.

CHAPTER XV.

THE NINTH CENTURY.

CHRISTIAN WORK IN THE WEST.—Considerable progress continued to be made in spreading Christianity in Europe, in the fashion of Charlemagne, until his death in A.D. 814. His son Lewis the Meek, followed in his steps, and had opportunities of favourably exercising his influence.

Harold, king of Jutland, who had been expelled from his little kingdom by Regner Lodbrock, sought the aid of Lewis to restore him. This was promised on conditions that he would become a Christian, *i. e.*, that he would be baptised. To this he and his brother readily acceded, and when they returned to Jutland they took with them two missionaries, Ausgarius and Autbert, who laboured two years among the Jutes with great success.

Ausgarius then crossed into Sweden, and was equally successful. He was afterwards made archbishop of Hamburg and the north ; but the new see at the time included only four parish churches. The condition of these northern nations was so barbarous, that those who became Christians suffered severe persecutions.

IN THE EAST.—About the middle of this century, Theodora, Empress of the Greeks, whose virtuous life and prosperous reign were quite an exception to the general rule, sent two missionaries, Methodius and Cyril, among the Bulgarians and Mæsiens ; these laboured there with some success, and afterwards succeeded in converting many Bohemians and Moravians, including the kings and their wives.

Under the Greek emperor, Basil the Macedonian, A.D. 867, the Sclavonic nations, including the Russians and the people of Dalmatia, voluntarily sought union with Constantinople, and asked for Christian missionaries to instruct them in the truths of Christianity.

THE SARACENS.—On the other hand, the Saracens continued to make great progress. They had taken the fairest provinces of Asia, the whole of Spain and Sicily, and they now seized other islands in the Mediterranean sea and the Levant, and ravaged Italy almost to the gates of Rome itself, and both there and in the east, many families are said to have professed Islamism, to save their lives and properties ; while those who adhered firmly to Christianity sank by degrees into such a state of apathy and ignorance, that they ultimately lost everything of value, and only retained the name with a few of the rites of their religion.

In Spain, the Christians were allowed to live in peace if they remained quiet ; but as some of the professors felt bound to aim at the conversion of the Saracens, many were persecuted and martyred for the faith.

THE NORMANS.—The Western Empire was also harassed greatly in this century by inroads of the barbarous Northmen or Normans, from the countries around the Baltic Sea.

They had long been scourges to Northern Europe, by their predatory and piratical incursions, and Charlemagne had established garrison towns on the coast to restrain their incursions.

In the reign of Lewis the Meek, they made frequent descents upon Germany, Britain, and France, plundering and destroying wherever they went; first only landing and loading themselves with plunder, they then sailed away homeward to enjoy their booty, but afterwards tempted by the fertility and beauty of the southern lands as compared with their own, they gradually took possession of some of the fairest provinces.

In A.D. 850, they landed in such numbers in France, that Charles the Bald was obliged after a long and vain struggle to surrender to them the part of France which is now called Normandy. The same people visited England under the name of Danes, and repeatedly ravaged its various kingdoms; they were terrible scourges to the Christians, as they spared neither monasteries nor churches, but seemed to take special delight in destroying them. London, Canterbury, and Rochester were stormed and pillaged, and by degrees the greater part of the country was overrun by them.

The ravages of the Danes, and consequent calamities to the Christian people on the Continent, were facilitated by constant quarrels between Lewis the Meek and his three sons, who subsequently divided the empire among them.

THE STATE OF THE CHURCH.—During the previous century, it had become so customary to endow both monks and clergy with lands and wealth, that they neglected the duties which they had undertaken, and became earthly, sensual, and devilish, and by the grossest vices corrupted the people whom they were set to reform.

The acts of various councils of this century give the best insight into this matter. Thus at Pavia, A.D. 850, the council declared that “in our opinion bishops should be contented with temperate meals; they should not urge their guests to eat and drink, but rather set examples of sobriety.”

They also prohibit bishops “keeping hounds and hawks for hunting, and having gaudy dresses for vain show.”

At Aix-la-Chapelle, the council of A.D. 836, forbade bishops getting drunk ; they complain that the inferior clergy kept women in their houses, to the great scandal of their ministry ; also that presbyters or preachers “turn bailiffs, frequent taverns, practise usury, behave shamefully and lewdly in the houses they visit, and do not blush to indulge in revelry and drunkenness.” The same council says of the nunneries, that “in some places they seemed to be rather brothels than monasteries.”

The Council of Mayence, A.D. 888, decreed “that the clergy be wholly forbidden to have females resident in their houses,” on account of the dreadful consequences which had ensued. Thus we see how they vainly strove to maintain the vile and most unnatural dogma of celibacy, which in all ages since has been productive of so much sin and scandal.

Of the popes, sixteen of whom ruled in this century, few if any were free from open vice, and most were notorious for their lust of power and arrogance. It was during this century that the strange story is told of a female, Pope Joan, who for about two years concealed her sex, until she died under circumstances of great scandal. The statement which was commonly reported until the Reformation has been since disputed. Enough has been said on this most terrible subject ; and we need not doubt the application of the truism—“Like people, like priests.” Trials by ordeal of fire and of water, by single combat, and hot iron, were common in this century, under the supervision of the bishops and clergy, who thus favoured barbarous practices.

THE SAINTS AND RELICS.—The gross ignorance of the clergy and people towards the end of this century, led them to trust more than ever in the possession of relics and the intercession of the saints, so that it became the fashion for every one to choose his patron saint ; and many people taking the idea that probably some of the older saints might

thus have too much to do, they invented new ones. This made it necessary for the councils to ordain “that no person should be accounted a glorified saint unless declared worthy of that honour, by a bishop and provincial council, in the presence of the people.”

As the people resorted most with their offerings to those churches and shrines, about which the most marvellous tales were told—the inventive talents of the clergy and monks were exerted in making up legends and fables, which even in those dark days called down upon them the indignant reprobation of a few good men.

Many made pilgrimages to Palestine and other places hunting for relics, and the cunning Greeks, like the Italians of our own day, managed to provide them with what they sought, it being a matter of business with them to fabricate the articles in demand; as they just now manufacture antiques at Birmingham and elsewhere, to be exported and buried in Italy, that English and American travellers may be gratified by seeing them dug up.

In this way only can we account for the possession by various Churches of such things as “a feather from the wing of the Angel Gabriel,” at Madrid; “the seamless Holy Coat of Jesus,” at Treves; the “Chemise of the Blessed Virgin,” “the Rod of Moses,” &c., in the Church of St. Prassede, “the six pocket handkerchiefs of our Lord, each of which is declared to be the one used on the day of His crucifixion, &c.; the very mention of which can only excite ridicule and contempt among people whose intelligence has had fair play in this land of liberty.

CONTROVERSIES AND HERESIES.—The principal controversies of this century were those respecting Image Worship, the Procession of the Son, Transubstantiation, Predestination, and the Elevation of Photius.

Image Worship—The advocates of this were once more victorious in the east, where the Empress Theodora, wearied by monkish petitions and entreaties, consented to a council at Constantinople, A.D. 842, which re-established images,

and so ended a contest which had raged there for more than a century.

From the Son.—The controversy of the Procession of the Holy Spirit from the Son, as well as from the Father, began in the eighth century. The Latins had inserted the words “*filioque*” into the creed of Constantinople, and a quarrel had arisen between some Greek and French monks at Jerusalem, because the Frenchmen in chanting the creed used the term “*filioque*,” which the Greeks objected to and tried to prevent. In spite of the efforts of all parties the words still retain their place in the creed.

Transubstantiation.—The dogma that the elements used in the Lord’s Supper, after their consecration by the presbyter, became the actual body and blood of the Saviour, originated with Paschasius Radbert, a monk and abbot of Corbey, who in A.D. 831 wrote a treatise which excited considerable discussion. John Scotus, called Erigena, or the Irishman, opposed him at the desire of Charles the Bald, but his work is lost. The controversy died away for awhile at the close of the century.

Predestination.—Augustine, and others, in their opposition to Pelagius, had carried their doctrines to the verge of fatalism, without apparently intending it or making use of the term. The writers of this age, who mainly drew their inspiration from the fathers, founded the doctrine of reprobation. In A.D. 847, Godeschalcus, a Saxon monk of noble birth at Fulda, averred in the presence of Nothenjus, bishop of Verona, “that God from eternity had predestinated some to everlasting life, and others to the punishment of hell.” Being accused of heresy on account of these doctrines, he appeared before the Council of Mentz A.D. 848, when he was condemned as a heretic and sent to Hincmar, archbishop of Rheims, who imprisoned him in a monastery, where after twenty-one years he died a victim to that persecuting spirit which was about to deluge Europe with blood.

Photius, Patriarch of Constantinople.—The division which had been widening between the eastern and western churches

since the accession of Leo the Iconoclast, reached its climax in this century, when Photius, the most learned layman in the Greek empire, was appointed by the Emperor Michael to succeed Ignatius, a patriarch who had been deposed by that emperor, A.D. 858.

Ignatius appealed to Rome to Pope Nicholas I., who, glad of an opportunity of asserting supremacy, pronounced the appointment void and uncanonical, and excommunicated Photius and his adherents. The chief cause for the interference of the Pope, is believed by many to have been the hope that Ignatius if restored, would favour the restoration to the Western Church of sundry provinces which had been annexed to the Eastern Church, and which the pope, by envoys, had frequently demanded.

Photius deposed.—Basil the Macedonian, when he became emperor, A.D. 869, with the consent of the eighth general council at Constantinople, restored Ignatius and banished Photius, until Ignatius dying in A.D. 878, Photius was restored and remained patriarch until A.D. 886, when he was again deposed by Leo the Philosopher, and died in a monastery in A.D. 891.

The division might now have been healed, but the popes required that all the bishops and clergy who had been ordained by Photius should be removed, as their ordination by such a person was illegal. As the Greeks would not consent to this, the division continued, and was finally consummated, A.D. 1054, by the deposit of a written anathema on the altar of St. Sophia, when the Latin messengers shook the dust off their feet against the Greeks. Of the Paulician heresy, which prevailed in the east, we shall have to speak elsewhere fully.

The Decretals—The ninth century has been signalled by a monstrous fraud on the part of the papacy in the production of certain canons called the "Decretals of Isidore." They are said to be a collection of the canons and decrees of the Roman bishops from Clemens downwards, and though proved by internal evidence to be gross forgeries, they passed muster for some centuries, and aided in the spiritual

aggrandisement of the see of Rome. They are now generally acknowledged to have been spurious, but they were acted upon so long as it suited the purpose of those who either caused the forgery or connived at it.

CHAPTER XVI.

THE TENTH CENTURY.

THE state of religion in this century was very low indeed, in consequence of the ignorance and debasement of the professing Christians. In some few places there were signs of life, but it was everywhere feeble. In Europe, Rollo the Norman was baptised, with all his army, in the year A.D. 912, having received Gisela the French king's daughter and the province of Normandy as an inducement.

Vladimir, Duke of Russia, and Miecislav, Duke of Poland, were induced by their wives to become Christians, and their influence was exerted on the side of Christianity, inasmuch as their subjects were compelled under pains and penalties to follow their example.

Stephen, Duke of Hungary, being baptised by the archbishop of Prague, used his earnest efforts for the conversion of his people; Sweden and Norway also received Christian teachers; in Germany, the Emperor Otho did his best to help on the good work, but like many others he thought to do it by giving rich endowments to the clergy and to monastic establishments, and so gave them increased means of living in sloth and sensuality.

This kind of conversion having been in active operation for the last three or four centuries, will at once account for the general debasement of those who were called Christians. They were moreover, in the first instance, frequently taught by missionaries who were either ignorant of their language, or knew it but imperfectly.

In Asia, it is known that the Nestorians introduced their gospel into Tartary, the king of which was baptised John, and

surnamed Presbyter or Prester, which title was held by his successors until the fourteenth century. The legend is told that the first Christian king lost himself in a wood while hunting, and that an angel met him and promised to guide him out if he would become a Christian. The king agreed, and as soon as he reached home, sent for Christian merchants to teach him something of their religion.

STATE OF LEARNING.—In consequence of the efforts of Leo the Wise and his son Constantine, in the beginning of this century, there was a fitful gleam of reviving learning and knowledge, but it did not last, and there are but few persons of any eminence whose names can be quoted.

A desire for literary employment sprang up about this time among the Arabs, who had subdued Egypt and north Africa, and they for a long time remained eminent in some branches of knowledge, especially in medicine and mathematics.

THE TRIVIUM.—The subjects taught chiefly by monks in the schools of Europe formed the Trivium and Quadrivium, which included what were called the seven liberal arts. Pupils began with the study of the Trivium, which was the ordinary course, and included grammar, rhetoric, and logic.

QUADRIVIUM.—From these the clever students passed on to the study of the Quadrivium, which included arithmetic, astronomy, music, and geometry. At the close of this century, Gerbert a Frenchman, went to study among the Arabs at Cordova and Seville, Spain, and introduced much of their more valuable knowledge into France. From this time for some centuries, the Arab doctors and philosophers were the fountains of nearly every improvement in medicine, philosophy, astronomy, and mathematics.

POPES AND PATRIARCHS.—The Patriarchs at Constantinople were mere political puppets, sunk in pleasure and luxury, while in the west the papal chair was occupied during this century by beings who were, according to their own historians, for the most part monsters of iniquity. The mode of election had entirely changed, and instead of being chosen by the suffrages of the bishops and clergy, they were now

appointed by that king or emperor, who at the time had the greatest influence among the cardinals.

Of the thirty one popes who held that office in the tenth century, few are worthy of notice on account of any good quality. Of the rest we may give a few examples, as an illustration of the material through which the vaunted apostolical succession has passed.

On the death of Benedict IV., A.D. 903, Leo was elected his successor. When he had reigned forty days, he was deposed and cast into prison by Christopher. In the next year Christopher was deposed by Sergius, who was aided by Adalbert, Marquis of Tuscany, who then ruled Rome at pleasure.

In A.D. 914, John X. was appointed by the desire of a wicked woman, Theodora, whose wicked daughter Marozia caused him to be murdered in A.D. 928.

In A.D. 956, Octavius, a youth, was made pope by his father Alberic II., consul of Rome. He assumed the title of John XII., and became infamous for his wickedness. Among other charges against him, we find "that he had turned the holy palace into a brothel, carried on amours with various women, one of whom had been too intimate with his father, he was given to hunting, he put out the eyes of his godfather, he had drunken to the health of the devil, and while playing at dice he commonly swore by the heathen gods, Jupiter, Venus," &c. He was killed in a midnight pleasure excursion in A.D. 964.

Of the rest during this century, Benedict VI. was strangled in prison by Crescentius, the son of the wicked Theodora. Benedict VII. was expelled from Rome, but returned in A.D. 984, dethroned and murdered John XIV., who had been put in his place. In A.D. 996, Gregory V. was elected by command of Otho III., Emperor of Germany, but was expelled from Rome by Crescens the consul, and John XVI. was placed on his throne, whereupon Otho III. came with an army, and thrust John into prison, having cut off his nose and ears, and deprived him of his eyes.

GROWTH OF PAPAL POWER.—In spite of these things, the power and dominion of the popes increased, as they profited by the quarrels of the various temporal princes to increase their own possessions and influence. While the bishops, leaving their proper duties, entered into all political quarrels and wars with their retainers or vassals, and acted in other respects like laymen.

CONTROVERSIES AND HERESIES.—Writers of eminence there were none, and those who sought instruction were thrown back upon the Fathers Apostolic, and to Augustine; “The essence of religion was supposed to consist in the worship of images, honouring departed saints, in searching for and preserving sacred relics, and in heaping riches upon priests and monks.”

Purgatory with its cleansing fires was unceasingly dreaded, and to secure the aid of priests and monks to release the soul from that state, or to render its stay there as brief as possible, large sums and rich lands were readily parted with. The priests, also finding that this terror greatly increased their influence, added to it by marvellous tales and fictitious miracles. Of real intelligent controversy there was none, not that there were no differences of doctrine and practice, but the all-engrossing pursuits of superstition on the one hand, and worldliness on the other, made these differences appear to be of little consequence.

THE END OF THE WORLD.—The delusion most common towards the end of the tenth century was that which caused men to regard the end of all things as at hand. The portion of the Apocalypse (Revelation xx., 2—4), in which it is stated that Satan would be let loose on the earth after a thousand years, was construed to mean a thousand years after the birth of Christ, and that shortly afterwards the world would come to an end.

In consequence of this belief, very many people gave up their property to monasteries and churches and went to Palestine, where they expected the second coming of our Blessed Lord; others became slaves or servants to the

priests under a vow of voluntary humility. Whenever an eclipse of the sun or moon, or a thunder storm of unusual severity occurred, many people fled into dens and caves, and it was not till the century had closed without a universal catastrophe, that they began to recover from these fears.

WORSHIP OF MARY.—Towards the end of this century, the worship of the Virgin Mary was increased by the addition of the daily prayers, and a mass, and abstinence from flesh on Saturdays in her honour.

ST. MICHAEL'S MASS.—There were also many, who being misled by the pictorial representations, to which their attention was constantly drawn, regarded God the Father as holding a court like an earthly king, seated upon a golden throne. In addition to this, some said that every Monday the Archangel Michael celebrated mass in the court of heaven, in the same style as it was performed in the churches below. This led to the extensive patronage of churches dedicated to St. Michael, greatly to the pecuniary enrichments of the clergy connected therewith, and who probably originated the idea for the purpose of filling their coffers.

CHAPTER XVII.

THE ELEVENTH CENTURY.

LITTLE progress was made during this century in the conversion of heathens, although there were still masses of the people of Europe living in that condition. Efforts were made to Christianise the Prussians and Poles, but in almost every case the barbarous people murdered the missionaries. It is exceedingly likely, that dark and superstitious as were the notions of religious people generally, the missionaries disgusted the people to whom they were sent by attempting to impose upon them burdens too heavy to be borne. In Tartary and Mongolia, as there is evidence to prove, the Nestorians made some progress, and the

testimony is satisfactory that there were multitudes of Christians in that vast region.

The Saracens, who had taken entire possession of Sicily in the ninth century, were expelled by Robert of Guiscard and his Normans. Churches and monasteries were rebuilt, and the clergy who were appointed to them were richly endowed.

THE CRUSADES.—Urged by the constant complaints from pilgrims to Palestine of the cruel treatment received from the Mahometans, the popes, in this century, encouraged the expeditions called crusades, the object of which was to drive out the Saracens from the country. These wars exercised an important effect upon the countries of Europe. During the popedom of Urban II. the people of Europe were excited to frenzy by the preaching of a French monk, called Peter the Hermit. He visited Palestine in 1093, and was greatly troubled at the cruelties and indignities practised upon the Christian pilgrims. On his return, he wandered from country to country, endeavouring to stimulate the princes and nobles to band together, and form an expedition to recover the Holy Land.

THE FIRST CRUSADE.—The energy of his preaching, and the enthusiasm which he felt on the subject, gave him success; and when Urban II. called a council, first at Placentia, in which he recommended the Holy War, and afterwards at Clermont, where a multitude of prelates, priests, and laymen encouraged the scheme; and eventually a vast army, amounting, as some write, to eight hundred thousand persons, started for Palestine in A.D. 1096. Pope Urban, in urging the council to war, said, “Redeem, by a service so agreeable to God, your pillages, conflagrations, homicides, and other mortal crimes, so as to obtain his ready pardon.” The materials of which a large portion of this army was composed are described as “spendthrifts, speculators, boys, girls, servants, malefactors, and the lowest dregs of the idle populace.” This undisciplined band was led by Peter the Hermit himself, in pilgrim garb and belt of rope. Their passage through a country without provisions

or commissariat could only be a curse to it, and a misery to themselves; the greater number of these deluded people were destroyed by the natives of Hungary and Thrace, aroused to hostilities by the excesses and utter want of discipline amongst the crusaders on their way through those countries. Those who were led by experienced military leaders were more fortunate, and in the course of the two years following, took Antioch and Jerusalem.

RESULTS OF THESE WARS.—Their influence on society in Europe was of various kinds; but, on the whole, undoubtedly evil. Half the able men were drawn away from civil life, and it is computed that nearly 6,000,000 persons perished by hunger, disease, or the sword; princes sold or mortgaged their possessions, as in the case of Robert of Normandy, and Odo of Bourges; others heavily taxed and impoverished their estates and people, to raise the needful funds; while the powers of the Pontiff, and of those churchmen who remained at home, was vastly increased. Pillage and murders were common wherever the soldiers of the cross were found, and these vast evils can hardly be counterbalanced by the introduction of some new fruits and plants, and some of the arts of civilised life, for which we are said to be indebted to returned crusaders.

THE POPEDOM CULMINATES.—We cannot better realise the grasping and arrogant nature of popery, than by giving an outline of the history of Gregory VII., who held the papal chair from A.D. 1073 to 1085.

This man whose name was Hildebrand, son of a carpenter of Savoy, was a monk of Clugny, in Burgundy, when Leo IX. was appointed Pope. Leo was staying at the celebrated abbey of Clugny, while on his way to Italy; he had already adopted the splendid vestments suited to the position to which he was called, though he had been appointed thereto by the influence of the Emperor Henry III. Hildebrand had the boldness to tell him that it would be more becoming of him to enter Rome as a simple monk, and to receive from the clergy and people that

office with which no layman had any right to interfere. Leo, struck with his talents, took Hildebrand with him to Rome, and he was his faithful friend and counsellor, as he had before been of Benedict IX., and Gregory VI., at whose death he went back again to monastic life at Clugny. After the death of Leo IX., he aided in the appointment of Victor II., Stephen IX., and Nicholas II.

ELECTION OF POPE.—By advice of Hildebrand, Nicholas, who had met with difficulties through the irregularity of elections, issued the edict, “that upon the decease of the bishop of this Roman universal church, the affairs of the election be treated first and with most diligent consideration, by the cardinal bishops, who shall afterwards call into their council the cardinal clerks; and finally require the consent of the rest of the clergy and people.” Those, therefore, who were in future to elect popes, were the seven bishops who presided in the Roman territory, and the clergy or presbyters who had charge of the twenty eight Roman parishes or principal churches.

HILDEBRAND, ARCHDEACON OF ROME.—On the death of Nicholas II., Alexander II. succeeded, and lived twelve years. He spent most of his time in the convent of Monte Cassino, leaving the government of the church entirely to Hildebrand, who had been made archdeacon of Rome, and who gained so intimate an acquaintance with public affairs, that when he became pope in A.D. 1073, he was fully prepared to carry out his ambitious designs, and at once commenced to reform and extend the church, and to render the papacy independent of, and superior to, all other powers.

REFORMS OF THE CHURCH.—Hildebrand, who assumed the name of Gregory VII., began by calling a council at Rome, in A.D. 1074, where he had decrees framed against the marriage of the clergy, and against simony, or the sale of livings, and episcopal appointments by laymen.

He ordained “that the sacerdotal orders should abstain from marriage, and that such members of them as had

already wives or concubines, should immediately dismiss them, or quit the priestly office ;" the latter clause shows clearly enough that even Gregory did not insist on the dogma, "once a priest, always a priest."

The pope found great difficulty in enforcing this decree, but he persisted, though sundry synods, held to enforce it, ended only in tumult and violence. He sent legates armed with full penal powers, who went through various countries, stirring up the people against the married priests, and thus gained over a strong party to his side.

The next year, in a fresh council, he pronounced his ban or curse, against five privy councillors of Henry IV., Emperor of Germany, as guilty of simony, in the sale of bishoprics ; he threatened Philip of France for the same offence, and forbade secular princes altogether to invest any man with a spiritual office. The investiture merely required the bishop to present himself to the king of the country in order to do homage, as was said, for his temporal possessions, but really to give the prince a certain influence over such appointment.

Gregory desired permission of Henry IV., Emperor of Germany, to send his legates into that country to enquire into sundry cases of simony, and to depose those who might be convicted.

This permission Henry refused, on which Gregory excommunicated him, declaring "that he had forfeited the kingdoms of Germany and Italy, and that his subjects were absolved from their oath of fealty." Henry replied by an imperial edict dethroning Gregory. However monstrous such an assumption of power may seem, its effects were terrible on Henry. The Saxon people of his empire, who had long been disaffected, headed by Rodolphus, and the dukes of Swabia, rose in arms against him, at which becoming alarmed, he opened negotiations for peace.

HENRY DOES PENANCE.—The pope was invited to attend a council at Augsburg, and Henry fearing that under existing circumstances the decision might be against him, determined to try to conciliate the pope by paying him a

penitential visit. He crossed the Alps with a few attendants in the depth of winter, to Canossa, a fortress in the Duchy of Parma, and with head and feet bare, presented himself at the gate of the fortress, as a sinner and suppliant.

The pope kept him three days and nights in this wretched position before he would admit him, and then only restored him to communion with the church, and required him to wait the decision of the council to be presently held at Augsburg. Henry gained nothing therefore by this voluntary degradation, which he soon bitterly repented.

Encouraged by this decision of Gregory, the Swabians and Saxons immediately declared Rodolphus Emperor of Germany. Henry was supported chiefly by his Italian subjects, and a terrible war devastated the empire for three years, until in A.D. 1080, when Henry being defeated at Mulhausen, Gregory conferred the crown on Rodolphus, who was afterwards killed in battle.

FURTHER CLAIMS OF THE PAPACY.—The aims of Gregory did not end with Germany. He claimed tribute from France, while Philip was reminded “that both his kingdom and his soul were under the dominion of St. Peter, who had the power to bind and to loose both in heaven and on earth.”

It was insisted that Spain had been the property of the papacy from the earliest ages of Christianity; and when William the Norman had conquered England, he was surprised to be informed by the legate of Gregory that he only held the kingdom as a fief of the papacy, and must pay tribute for it. William consented to pay Peter’s pence, but refused allegiance.

He also declined to allow the English bishops to visit Rome, and said to the legate, “I have been unwilling to do fealty to you hitherto, and I will not do it now, because I have never promised it, nor have any of my predecessors performed it to any of yours.”

Gregory complained of William, that “The Holy Roman Church had many just grounds of complaint against him,

for no king, although he were a pagan, hath presumed to attempt against the Apostolic See what he hath done, by irreverently and impudently prohibiting bishops and archbishops from visiting the thresholds of the Apostles."

DEATH OF GREGORY.—Henry having set up an antipope Clement, continued the contest after the death of Rodolphus, and invaded Italy; Gregory was obliged to leave Rome and retire to Salerno, where he shortly after died; and thus ended a life of turmoil and agitation in involuntary retirement and neglect.

DICTATES OF GREGORY.—The following propositions are extracted from his celebrated Dictates:—"That the Romish Church was founded by our Lord alone; that the Roman Pontiff alone is justly styled universal; that he alone can depose bishops and restore them; that the pope can depose absent persons; that no person may live under the same roof with a person excommunicated by the pope; that all princes should kiss his feet only; that it is lawful for him to depose emperors; that his sentence is not to be reviewed by any one; that he can be judged by no one; that the greater causes of every church should be carried to the Roman See; that the Roman See never erred and never could; and that the pope can absolve subjects from unrighteous rulers." In fact, as Mosheim remarks, "if Gregory's success had equalled his wishes and his purpose, all Europe would be at this day one great empire of St. Peter, and all kings feudal lords or vassals of St. Peter."

This pope was afterwards placed among the saints of the Romish calendar, and Benedict XIII., in A.D. 1728, appointed certain lessons to be read on the saint's day, commanding his conduct to Henry of Germany. To this, however, the kings of Europe would not submit, and the whole was ordered to be expunged from the prayer books, most of which now omit the name of Gregory VII. from the list altogether.

STATE OF RELIGION AND LEARNING.—From the accession of Sylvester II. to the papal chair, A.D. 999, there had

been a revival of learning, though it cannot be shown that a revival of religion had kept pace with it. Clergy, monks, and canons, had all alike become infected with this moral corruption which prevailed, and the minds of men were darkened by superstition, and misled by priestly guides.

THE BIBLE.—There were several translations of parts of the Bible made in this century by men of learning and purity of character, both in the Greek and Latin church. Among the latter and most celebrated, were the archbishops of Canterbury, Lanfranc and Anselm, who held that office under trying circumstances, during the reigns of William I., William Rufus, and Henry I.

Lanfranc, an Italian, formerly a monk at the convent of Bec, in Normandy, and though a strenuous supporter of transubstantiation, he made a learned and clear exposition of the Epistles of the Apostle Paul, with other religious writings. He was archbishop of Canterbury for eighteen years. A.D. 1070—88.

Anselm, also an Italian, and a monk of Bec, succeeded Lanfranc, and spent a life of trouble and anxiety during the quarrel between popes and kings respecting investitures and fiefs. As he could not succeed in pleasing pope and king, he gave a conscientious obedience to the former. The king (Rufus) would not allow him to go to Rome to receive his investiture, nor to leave the kingdom; he was cruelly persecuted and his lands devastated.

His chief works are an exhaustive treatise on the Incarnation of Christ the Son of God, called “*Cur Deus Homo?*” one on original sin, one on the fallen angels, and many others. He made an attempt at an outline of theology—but this was better done by Hildebert, archbishop of Tours, who compiled a system of divinity, which treated with tolerable fulness of the nature of faith, free-will, and sin, the Trinity, the incarnation of the Son of God, original sin, grace, predestination, and the sacraments. This, however, scarcely touched on the atonement of Jesus, its efficacy and value, nor of faith in Christ, regeneration and sanctification.

BERENGAR.—The only remarkable religious controversy of this century, was that originated, or rather revived, by Berengarius or Berengar, archdeacon of Angers, who declared that the bread and wine used in the Eucharist were not converted into the body and blood of Christ as stated, but were simply the emblems of his death and sacrifice.

His doctrines aroused violent opposition, by means of which Berengar was summoned to Rome, and there induced to recant ; but like Cranmer in our own country, he speedily recanted his recantation, and entreated pardon of God for it. He was a man of holy life, and his memory is still held in honour by the clergy and faithful of Tours.

PROTESTING SECTS.—In this century, the sect of the Paulicians made their way from Bulgaria into Western Europe under various names, and by their holy lives acquired a great reputation. The first congregation known in France was at Orleans, A.D. 1017, and they were quickly accused of the Manichean heresy. Being called upon to recant, they refused, and were condemned to be burnt at the stake.

The doctrines of these and similar sects are involved in obscurity, but by some who were called before the council of Arras, in A.D. 1030, it was acknowledged that “they rejected baptism and the Lord’s Supper as the means of salvation ; declared private houses as holy and suitable for worship as churches ; paid no reverence to altars or relics ; disapproved of image worship, incense, holy oil, and bell-ringings ; denied that the ministers of religion were of divine appointment, or that the wood of the cross was more holy than any other wood ; they repudiated the idea of the advantages of penance as then practised being of use, and the idea that the sins of the dead can be expiated by masses.” They are said, moreover, to have insisted on celibacy, but this whole statement of doctrine will show that they were good men, and must have been capable of gauging the depths of the corruption of the church as then established, and were aware of the means to be adopted for its purification.



PART IV. CHAPTER XVIII.

THE TWELFTH CENTURY.

HRISTIAN PROGRESS.—In the twelfth century considerable progress was made in spreading Christianity in Europe. In Pomerania, that is, the district of Prussia along the shore of the Baltic, the people generally abandoned their idols. Boleslaus, the duke of Poland, had conquered them in A.D. 1124, and had invited Otho, bishop of Bamberg, to come among them and preach the gospel. He began at Piritz, where about four thousand had assembled to celebrate a feast of one of their idols.

Having been informed by Boleslaus, that Otho was a great man in his own country and very wealthy, and that he came only to teach them the way of salvation and not to take anything from them, they agreed to hear him. In the course of a few weeks he baptised many of them, and removed elsewhere, preaching the word, frequently being exposed to considerable personal danger.

The island of Rugen had received Christianity in some form from the monks of Saxony a century before, but as a sad illustration of the mischief of image worship, they had set up an image of St. Vitus, a martyr, and forgetting the true God, became worshippers of the image, offering human sacrifices to it. In A.D. 1168, the idol was burnt, and the people converted, by Waldemar, king of Denmark, who warring with the barbarous people of northern Europe, conquered the island.

He gained great glory by such wars, and destroyed many idols. His chief spiritual helper was Absalom, archbishop of Lund. Eric IX., king of Sweden, made war on the barbarians of Finland, who had harassed his kingdom; he conquered them and commanded them to become Christians. Henry, archbishop of Upsal, was set over them, but his rule was so harsh, and their dislike of the religion of their conqueror so great, that they murdered the archbishop, and Pope Adrian II. made him St. Henry.

LIVONIA.—Towards the close of this century, attempts had been made by merchants to introduce Christianity into Livonia and Estonia, countries of Western Russia, but without success.

Meinhard the monk, who had accompanied them, finding little fruit of his labours, consulted Urban III., who appointed him first bishop of Livonia, and decreed that the gospel should be forced on the Livonians at the point of the sword.

Berthold, the successor of Meinhard, marched with a strong army from Saxony, and so completely overwhelmed the poor barbarians, that they at last consented to be baptised, and to exchange the images of Christ and the saints for those of their idols. To assist in this religious war, Pope Innocent III. instituted the knightly Order of the Sword, who in conjunction with Albert the third bishop, succeeded in conquering completely these people, and having done so, the bishops and knights divided among themselves their lands.

SLAVONIA.—Vicelin, of Hamelin, laboured thirty years as a true Christian missionary among the Slavonian nations east of the Elbe on the shores of the Baltic, but in most other cases the change was little more than from one form of idolatry to another, as the great object of the agents seemed to have been to aggrandise their order or to enrich themselves.

THE SECOND CRUSADE.—The kingdom of Jerusalem which had been established by the Crusaders, in A.D. 1099, under Godfrey Bouillon, had at first flourished, until many of the Crusaders having returned, and dissensions spreading among the rest, the Saracens gradually recovered strength and

courage, and attacked the Christians with great boldness. Edessa was taken, and Antioch threatened, and the Crusaders sent urgent appeals to Europe for help.

Bernard of Clairvaux, in France, having brought his influence and eloquence to bear on the subject, succeeded, in a tour through France and Germany, in inducing Louis VII., the king of France, and Conrad, emperor of Germany, to commence a second crusade, with two armies each of about one hundred thousand men, the majority of whom were mounted cuirassiers.

Conrad led his army through Hungary, Bulgaria, and Thrace, to Constantinople, intending to wait there until joined by Louis. The Greek emperor and people, more afraid of their ravages than of those of the Turks, and remembering the first crusade and its evils, urged them to cross into Asia Minor, and there misled by Greek guides, masses of them were destroyed by the Mahometans, who also seized all their baggage.

A similar fate happened to the army of Louis, which followed a route somewhat north of the German army, and the princes reached Palestine with a handful of men, where they found such dissensions among the crusaders, that nothing could be effected. After visiting Jerusalem as pilgrims, they returned to Europe with less than a tenth of the fine army with which they had started. When bereaved wives and families cried out against Bernard, he said that the enormous vices of those who had gone on this crusade had brought divine judgment upon them!

THE THIRD CRUSADE.—Frederic I., surnamed Barbarossa, undertook a similar expedition in A.D. 1189, and crossed Asia Minor with great difficulty. He gained some advantages, but lost his life by some means now unknown in the river Saleph near Selucia. Some of his men returned, others remained under the leadership of his son Frederic, until the latter and most of his men perished by the plague in A.D. 1191.

THE FOURTH CRUSADE was begun by Richard I., of England, and Philip Augustus, of France, who reached

Palestine by sea, in A.D. 1191. Philip stayed only one year, and then left Richard. The latter gained many victories, but afterwards made a truce with Saladin, Emir of the Saracens, and returned to England, in A.D. 1193, after having been seized and kept in prison on his homeward passage through Germany, by Leopold of Austria.

KNIGHTS.—In this century, and during the crusades, the three orders of military monks were formed, called the Knights of St. John of Jerusalem, the Knights Templars, and the Teutonic Knights.

The first were founded at Jerusalem in a hospital dedicated to John the Baptist, which by frequent benefactions became immensely rich ; the second was similarly founded in a house near the temple of Solomon ; and the third, which was composed exclusively of Germans of noble birth, was dedicated to St. Mary of Jerusalem.

They all began by vows of poverty and austerity of life, but soon became wealthy and luxurious. Their duty was in the first place to protect pilgrims from the attacks of the Saracens, and to fight for the Holy City and Sepulchre.

The Templars afterwards occupied the island of Rhodes, and subsequently that of Malta, where they did good service for a long time against the Turks, but gradually sunk into insignificance.

The Teutonic Knights were afterwards employed in war against the barbarians of Livonia, Estonia, and other countries of Europe, and for a long time retained the provinces of Prussia, Livonia, and Courland, and joined the reformers in the sixteenth century.

THE MONGOLS.—The Christian religion in Tartary, and northern Asia, such as it was, received a terrible blow at the end of this century. Genghis Khan attacked the successor of Prester John, and slew him in battle. The prince of the Turks, and other chiefs, met with a similar fate, until he overran nearly all Asia ; and from this time the Christians gradually diminished in number and influence in the east.

STATE OF RELIGION.—The quarrels between popes and

princes caused incessant confusion and trouble during this century. The great object of the popes and chief clergy was to retain and even to increase their wealth and privileges, while the princes, with reason enough, thought it necessary rather to lessen them. This century, the only Englishman who was ever pope, ruled under the title of Adrian IV., his real name being Nicholas Breakspear.

When Frederic Barbarossa became emperor, a struggle began between him and Adrian, as Frederic expressed his determination to maintain the imperial authority. It being usual for the pope to crown the emperor, Adrian insisted that Frederic should hold his stirrup when he mounted his horse or dismounted. This and similar things caused fierce disputes; and often when the cardinals elected a pope without consulting the emperor—the emperor set up another in opposition, so that at different times there were two rival popes at once.

INDULGENCES.—In this century the popes began to increase their incomes by the sale of indulgences on a large scale, which had been done before by bishops on a small. “They undertook for certain sums of money to cancel, not only those punishments which the canons and human tribunals inflicted, but also those to be endured after death, which the bishops had never attempted to set aside.”

This plan was adopted in the first instance to raise money for the crusades, it was not, however, abandoned when those wars ceased, but was made use of whenever an excuse could be framed, and finally whenever the pope's privy purse needed replenishing.

TREASURY OF GOOD WORKS.—The monstrous dogma on which this abuse was founded, is thus stated by Mosheim:—“There is an immense treasury of good works, which holy men have performed over and above what duty required; and that the Roman pontiff is the keeper and distributor of this treasure, so that he is able out of this inexhaustible fund, to give and transfer to every one such an amount of good works as his necessities require, or as will suffice to avert the

punishment of his sins." This miserable and pernicious fiction is still retained and defended. The abbots and lesser dignitaries who could not sell these indulgences, went about with relics, which they allowed the ignorant and superstitious multitudes to kiss, on the payment of a sum varied according to their means.

Alexander III., who had a fierce contest with the emperor, Henry V., had also some quarrel with Henry II. of England, on account of Thomas à Beckett, Archbishop of Canterbury. After a severe contest with his Norman clergy, Henry I. had allowed the ecclesiastical and civil courts to be separated, so that the civil power had no real authority over the clergy even in criminal cases. During the disturbed reign of Stephen, the pope's legate had introduced the custom of appeals to Rome, though this had been sternly forbidden by the English laws—in this case, as in very many others, taking the opportunity of intestine divisions and civil wars, to lay the foundation of future pecuniary advantages.

THOMAS à BECKETT.—This remarkable man was the son of a London merchant, who had been educated at Oxford and Bologna, was Archdeacon of Canterbury, and afterwards Lord Chancellor of England, which office was at those times held by a churchman. While chancellor he lived in great style, and appears to have been a boon companion of the king, who in view of probable disputes with the Church of Rome, was glad to have so pliable a churchman to take his part in the contest. In A.D. 1162, Henry made him Archbishop of Canterbury, and Beckett at once changed his mode of living to the extreme of austerity, and became a strenuous defender of the rights of the church.

THE CONSTITUTIONS OF CLARENDON.—To define more accurately his prerogative and to restrain the clergy, the king caused a series of resolutions to be framed, which were called the Constitutions of Clarendon, because the great council which agreed to them met at Clarendon, in Wiltshire. To these Beckett strongly objected, and though he signed them he did it reluctantly, and afterwards with the

concurrence of the Pope, rejected them altogether. His appeal to Rome was contrary to the law, and he soon after fled to France.

He was subsequently reconciled to Henry, but it was only a hollow truce, and the archbishop behaved so ill to the other prelates, that complaints were continually sent to Henry about him. While in Normandy, on one of these occasions, a hasty expression of the king's encouraged four of his knights to hasten to Canterbury, where they murdered the proud priest at the altar of the Cathedral. Beckett at once was exalted to be a martyr, and Henry was a long time before he could clear himself from the guilt of the murder, or obtain absolution from Pope Alexander. And as we learn from the events which followed, England became more than ever a prey to popery and its various money-getting appliances.

The following articles are selected from the Constitutions of Clarendon :—

“ If any controversy shall arise between clerks and laymen, concerning advowsons or benefices, let it be heard and decided in the king's court (and not at Rome).

“ Churches belonging to the fee of our lord the king, cannot be impropriated without his grant.

“ Archbishops, bishops, or parsons, &c., may not leave the kingdom without the consent of the king.

“ No person who is the king's tenant *in capite*, nor any of his officers, shall be excommunicated, or their lands placed under an interdict, until the king hath been applied to for justice.

“ No appeal beyond the court of the archbishop without the consent of the king, *i.e.*, no appeal to the pope at Rome.

“ If a suit shall arise between a clerk or clergyman and a laic, it shall be decided by twelve lawful men in the presence of the king's chief justice.

“ The sons of rustics ought not to be ordained without the consent of their feudal lords.”

This was rendered needful by the growing custom of

taking young rustics and training them for the Church, by which means the chief clergy secured the most servile obedience from an inferior class of priests, who were thus elevated at their pleasure.

The same pope, in a council held at Rome A.D. 1179, settled that all future elections to the papal chair should be decided by the cardinals only, and that a cardinal who obtained two-thirds of the votes, should be held to be in a majority, and be elected. From that time until now this is the mode of election ; clergy and people have since had nothing to do with it. In the same council, which is called the third Lateran, he sanctioned a crusade against heretics, many of whom had begun to trouble the Church, especially in France, of which we shall speak presently. Alexander died in A.D. 1181, and his successors in this century were men of no eminence.

THE BISHOPS AND CLERGY.—Of the general character of these, we need only refer to writers of the time. Thus, Bernard of Clairvaux, in his *Meditations* and *Apology*, deplores the shameful conduct of the pontiff and bishops, and the corruptions of the clergy generally. With regard to England, we learn from Fitzstephen that “the ecclesiastics of that age had renounced all immediate subordination to the magistrate ; they openly pretended to an exemption in criminal accusations from a trial before courts of justice ; spiritual penalties alone could be inflicted on their offences ; and as the clergy had multiplied extremely in England, and many of them of very low character, crimes of the deepest dye, murders, robberies, adulteries, and rapes, were daily committed with impunity.”

“It had been found on enquiry for instance, that no less than a hundred murders had been so committed since the king’s accession (Henry II., A.D. 1154 to 1163, time of enquiry), by men of that profession, who had never been called to account, and holy orders became a full protection for all offences.” One clergyman in Worcestershire, having seduced a young lady, had afterwards murdered her father.

“This crime roused the indignation of the king and people to such a pitch, that we cannot wonder that he found it necessary to enforce the Constitutions of Clarendon.”

The king required that this priest should be given up to be punished by the magistrates, but Beckett insisted on the privileges of the Church, confined him in the bishop's prison, and maintained that no greater punishment could be inflicted on him than degradation. When the king required that after his degradation he might be handed over to the civil arm, Beckett said “That it was iniquitous to try a man twice for the same offence and upon the same accusation.”

CHAPTER XIX.

PROTESTING SECTS.—We need not wonder that amid so much iniquity in the teachers and professors, there should arise some who would dare to protest against this corruption.

PETER DE BRUYS.—Of those which our space allows us to notice, Peter de Bruys, early in the century taught in Languedoc and Provence, “that persons ought not to be baptised until they come to the use of reason ; that it is not proper to build churches ; that the holy crosses ought to be pulled down ; that the body and blood of Christ are not really present in the elements ; and that the prayers and good works of the living cannot profit the dead.” These statements are made by an enemy and an accuser, and may therefore be regarded as extreme. After having during twenty years' labour obtained many followers, Peter was burned alive at St. Giles, in A.D. 1130.

THE HENRICIANS.—One Henry also passed through France, everywhere boldly declaiming against the vices of the clergy, and the defects of the prevailing religion, with the applause of the multitude. When persecuted in one city he fled to another, but was finally imprisoned at Rheims, where

he died about A.D. 1150. His opinions are said to have been similar to those of Peter de Bruys, whose disciple he is supposed to have been.

ARNOLD OF BRESCIA.—About the same time, Arnold of Brescia, was banished from Italy for his religious and political opinions, by the Lateran council of A.D. 1139. He returned to Rome in A.D. 1154, when the Englishman Adrian IV. was made pope, and recommenced his attacks on the wicked lives of the clergy. It happened that in a tumult among his followers and the priests, a cardinal was wounded—Adrian at once placed Rome under an interdict, closed churches, and forbade all sacraments, and would not remove it until Arnold was expelled. He was afterwards given up to the pope by Frederic Barbarossa, quickly condemned as a heretic, and burned to death. Lest the fickle people should afterwards worship at his tomb, his ashes were thrown into the Tiber.

WALDENSES.—Peter Waldo or Waldus, a rich merchant in the city of Lyons, who flourished about A.D. 1160 to 1180. Being a very pious man, he procured the translation of certain books of Scripture, by the hand of Stephen d'Evisa, a priest of Lyons. By attentively reading these Scriptures he saw the corruptness of the religion then publicly professed, and desirous of making an effort in favour of a reform, he began to preach, having first distributed his property to the poor.

He had many helpers in this work, and so great was the contrast between the lives and doctrines of these dissenters and those of the popish priests, that multitudes everywhere united with them in France and North Italy, and societies were formed which the violent persecution that followed could never stamp out.

WALDENSIAN AIMs AND DOCTRINES.—They do not appear to have aimed at any radical change in the forms or government of the Church at first, but at reform in the lives of the clergy of all ranks. They denied the supremacy of the pope; asserted that all Christians were authorised to

teach salvation ; that all penances without Christ were vain and useless ; that confession to priests was not required, but to God only ; that indulgences were a base invention for the sake of avarice ; and they treated purgatory and prayers for the dead, as delusions of the devil. Their lives were strictly moral, being founded on a literal interpretation of the Sermon on the Mount. The majority of their early teachers were weavers, and the sect is sometimes called Tisserand, or weaver, on that account.

There were several other sects during the century, some of which were originated by men whose conduct made it manifest that they were misled by their own folly and madness to their personal destruction, and that of many deluded followers.

LEARNING AND LITERATURE.—During the whole of the twelfth century there was a gradual improvement in the state of learning. Books and manuscripts were exceedingly scarce, but they were now rapidly multiplied in the monasteries, especially those of the Benedictine orders. The emperors and patriarchs of the Greek empire were for the most part patrons of literature and learning, and some excellent commentaries on the classics were written. In the West, numerous schools for young men were founded, which were the bases of Universities in after years. The chief were at Paris, Angers, and Montpelier in France, and Bologna in Italy, which was famous as a law school, and in Spain, the celebrated Saracen schools drew many students of astronomy, physic, and mathematics. Alexander III. in the council of Rome, A.D. 1179, insisted that schools should be opened, and revived where they had fallen into decay, in connection with every monastery and Cathedral Church. Students were no longer content with the Trivium and Quadrivium, to these therefore were now added the study of languages, scholastic theology, civil and canon law, and medicine. These formed afterwards the four faculties, as they are called, of Philosophy, which included the seven liberal arts, Theology, Law and Medicine.

DECRETUM OF GRATIAN.—The study of law received an extraordinary impetus in consequence of the discovery at Amalfi, in A.D. 1137, of a copy of the famous Pandects or Institutes of Roman Law, and from the collection by a Benedictine monk of Italy of the various canon or ecclesiastical laws, which as the Decretum of Gratian, are still held in high estimation by the Romish Church.

Among the teachers who exerted the most marked influence on the age, we may mention Abelard; Bernard of Clairvaux; Anselm, of Laon, the tutor of Abelard; Rupert, of Deugtz, the most famous commentator on the Scriptures; Peter Lombard, called Master of the Sentences; John of Salisbury, and Peter Comestor, whose summary of Scripture History was long popular in the schools.

Abelard, a Frenchman, was esteemed the most skilful and learned scholastic of the age, but he was not orthodox. By different opponents he has been called an Arian, a Nestorian, and a Pelagian; but the greatest proof that he was not greatly heterodox is that he was in his later life on friendly terms with those who opposed him when in his greatest fame. He taught philosophy at Melun, Corbeil, and in Paris. He is unhappily notorious as the lover and seducer of his pupil Heloise, to whom he was privately married, but whom he allowed to separate from him lest his influence should be lessened and his prospects of preferment damaged. He was at one time vehemently opposed by Bernard, but they were afterwards reconciled; and Abelard died at Clugny, A.D. 1142, aged 63 years. The melancholy story of Abelard and Heloise has long been a subject for painters and poets.

Bernard was the monk of that name who founded the famous abbey of Clairvaux, which long rivalled the older one of Clugny. Clairvaux was of the Cistercian order, and both sent forth famous men. Bernard was an eloquent preacher and writer—he it was who roused Europe to the third crusade, the unfortunate result of which much lessened his reputation, as he had promised success. His writings abound with the boldest denunciations of the abuses and

sins of his age. He does not spare the corruptions of the papal court any more than those of the lower grades of the clergy or laity. He writes especially against appeals to the pope, and the exemption of the monks and clergy from civil rule and from the authority of the local bishops ; against the pomp and luxury of the priests, of whom he says, “They are ministers of Christ but servants of Antichrist ; the gold on their spurs, their reins and saddles, is brighter than that on their altars ; their tables are splendid with dishes and cups, thence their drunkenness and gluttony ; their larders are stored with provisions, and their cellars overflow with wine —and for such rewards as these men seek to become bishops, &c. ; for these things are not bestowed on merit, but on things which walk in darkness.” Speaking of monkish degeneracy he says, “It is truly asserted and believed, that the holy fathers instituted that life, and that they softened the rigour of the rule in respect to weaker brethren, to the end that more might be saved therein. But I cannot bring myself to believe that they either prescribed or permitted such a crowd of vanities or superfluities as I see now in very many monasteries. It is a wonder to me where this intemperance, which I observe among monks in their feasting and revels, in their vestures and couches, can have grown into a practice so inveterate, that where these luxuries are attended with the most luxurious and voluptuous prodigality, there the order is said to be best observed, and there religion most studiously cultivated. I vow that I have seen an abbot with a suite of sixty horsemen and more, you would not take them for fathers of monasteries, but for lords of castles ; not for directors of souls, but princes of provinces.”

IMAGES AND ADORNMENTS.—Writing of the internal splendour of these houses, he says, “Treasures are drawn towards treasures, money attracts money, and it happens that where most wealth is seen, there most is offered. When the relics are covered with gold, the eyes are struck and the pockets opened. The beautiful form of some saint is pointed out, and the richer its colours, the greater is deemed

its sanctity. Men run to salute it—they are invited to give, and they admire what is splendid more than they reverence what is holy. To this end circular ornaments are placed in churches, more like wheels than crowns, and set with gems which rival the surrounding lights.” “Oh ! vanity of vanities, the church is resplendent in its walls, and it is destitute in its poor. It clothes its stones with gold, but leaves its children naked. The eyes of the rich are ministered to, at the expense of the indigent. The curious find wherewithal to be delighted, the starving do not find wherewithal to allay their starvation.”

THE HERETICS.—The same bold speaker said of the heretics of his time, “They prefer death to conversion.” They were destroyed by the mob, of which he says, “I approve the zeal, but do not applaud the deed, because faith is the fruit of persuasion, not force.”

JOHN OF SALISBURY.—As an Englishman, we may note that John of Salisbury was one of the brightest geniuses of his age. He was a pupil of Abelard at Paris, and a friend of Thomas à Beckett. When Beckett fled to France he accompanied him, but disapproved of his resistance to Henry II. On the death of Beckett, he went to live in France, where he was made Bishop of Chartres, in A.D. 1179. He wrote learned works on philosophy, logic, and theology.

PETER THE LOMBARD, who was made Bishop of Paris, in A.D. 1150, besides notes on the Psalms, and commentaries on the epistles of St. Paul, compiled a system of divinity in four books, called the *Sentences*, which was for some ages the text book of Theology, and was remarkable for the excellence of its arrangement.

DOGMATICI AND SCHOLASTICS.—From this time teachers of Theology were divided into two schools, namely, those who were content to follow the plain or biblical form of interpretation, according to the Scriptures or the fathers—these were the Dogmatic or Biblical, the old school of Theology. The others were in the first instance, the pupils of Abelard, who applied the dialectic method to theological interpretation,

and prided themselves on their powers of disputation—these formed the Setentiarii, Scholastics or new school, and for a long period their schools were largely attended by young students, while those of the old fashioned teachers were almost empty.

CHAPTER XX.

THE THIRTEENTH CENTURY.

STATE OF THE CHURCH AND RELIGION.—While popes thought only of their own aggrandisement and riches, and religious teachers were occupied with the subtleties of dialectics and scholastics, it cannot be imagined that much progress was made by the recognised teachers of religion in spreading the knowledge of the truth. The donations of land and other property to the various religious houses and communities had been so great, that there were those who complained that half the best land in Europe was in the hands of the clergy.

SPIRITUAL COURTS.—The power of the priestly orders had also been greatly increased by a custom, which had gradually grown, of assuming powers and rights over persons and property beyond what had been recognised before.

The civil courts of law were greatly encroached upon, in the number of persons as well as the kinds of causes now included under the jurisdiction of the ecclesiastical courts, which moreover countenanced appeals to the pope. Wills were for the most part interpreted if not made, by the clergy; and every case which could in any manner be construed to require spiritual dealing, such as bigamy, usury, incest, fornication, blasphemy, perjury, etc., was claimed by the spiritual or ecclesiastical courts. As the clergy were now making progress in learning and general intelligence, which for the most part the laity despised, it is easy to see how their services were frequently needed when anything was to be done which required clerical skill.

A.D. 1215, Transubstantiation became a settled dogma by a decree of Innocent III., and increased homage paid to the consecrated elements, which were now worshipped by the communicants. Splendid frames were made in which the elements were placed, and as these were carried in processions, the multitude were expected to prostrate themselves as they passed.

The feast of Corpus Christi, or the body of Christ, originated in this century. Two fanatical women of Liege, in Belgium, declared that they had seen heavenly visions, in which it was made known to them that there should be held an annual festival in honour of the elements—and though at first it caused considerable controversy, it was shortly fixed as an established feast.

THE IMMACULATE CONCEPTION.—A growing tendency to exalt Mary the mother of Jesus, culminated in the promulgation of the dogma of the Immaculate Conception, which now rules in the Romish Church. Dominic taught the laity to repeat the Hail Mary, &c., the salutation of the angel to the virgin, one hundred and fifty times, and the Lord's Prayer, fifteen times. The prayers were reckoned by beads, and the whole ceremony was called the Rosary. It is remarkable that this dogma has been affirmed in our own day, by Pope Pius the Ninth.

COMMUNION IN ONE KIND, was also introduced in this century, so fertile in innovations and increased ceremonial, the climax of which was reached when in order to stem the tide of religious reaction, induced by the preaching of the Cathari or Puritans, and other heretics as they were called, the Bible was totally forbidden to be read by the people.

JUBILEES.—An additional source of revenue was invented for Rome in this century by Pope Boniface VIII. As Rome was the seat of the head of the Church, and the source whence all religion was supposed to flow—some one suggested that a pilgrimage thither every hundred years would be an advantage. It proved to be so in a pecuniary sense, as great sums of money were spent there, and offered to the various

shrines and relics. This was next appointed to be held every fifty years, and subsequently every twenty-five.

THE POPES OF THIS CENTURY.—Pope Innocent III. is worthy of note to Englishmen, as the proud churchman who made the craven and wicked King John tremble under his interdict. He held the popedom from A.D. 1198 until A.D. 1216, and ruled the chief princes of Europe with an energy that paralysed even by its very arrogance. He gave the throne of England to Philip of France, and took it back again with as little ceremony, when John humbled himself. Primislaus, Duke of Bohemia, and Johannicus, Duke of Bulgaria, he proclaimed and crowned as kings, and crowned Peter II. of Arragon in person at Rome, because these princes had made their dominions tributary to the Church. When Philip of Swabia contended with Otho IV. for the German Empire, he sided with and crowned Otho, but finding Otho unwilling to be a puppet in his hands, he dethroned him, and placed Frederick II., one of his own pupils, upon that throne. He excommunicated Philip of France for having divorced his wife and married another, and only ceased to annoy him when he received the first wife back. But to no one did he behave worse than to King John of England. John had objected to the appointment by the pope, of Stephen Langton, a Roman cardinal, to be archbishop of Canterbury, because John de Gray had been duly elected by the clergy, and his election had been confirmed by royal authority. When the monks of Canterbury in fear of Innocent, had agreed to receive Langton, who had been consecrated by the pope at Viterbo, John sent a body of troops to drive away the monks, and moreover informed the pope that if he persisted in forcing Langton in, it would be fatal to the papal power in England altogether.

THE INTERDICT.—As John persisted in his course, the pope sent orders to the bishops of London, Ely, and Worcester, to lay the kingdom under an interdict. John in alarm made some concession, but as he did not entirely comply with the pope's wishes, the interdict was proclaimed,

A.D. 1207. Immediately a stop was put to divine service, the Churches were shut, all the sacraments were suspended except baptism, and that must be administered with the Church doors closed, and none but the sponsors admitted. Presbyters might go to visit the sick and hear confessions (possibly also make wills for the dying), but they were not to follow the corpse of the dead, which was refused Christian burial, and must be interred in the highway. As several of the bishops and many monks and clergy of the Cistercian order disobeyed the interdict, in sympathy with John, it did not press so severely as it had done on other occasions and in other places, so in A.D. 1208, Innocent excommunicated the king, and in A.D. 1211, issued a bull, absolving the subjects of John from their allegiance, and ordering all persons to avoid him on pain of excommunication. As this also was in vain, the pope summoned a council of cardinals and prelates in A.D. 1212, in which he declared the throne of England vacant. In another bull he wrote to Philip Augustus, King of France, to carry out the sentence of the council, and promised him the kingdom of England as an appanage to his kingdom of France for ever. Moreover, he gave notice to other princes, that whosoever united to aid Philip in this expedition, should have the same advantages as those who had taken any share in the crusade against the infidel. John was at length alarmed at the preparations for war which Philip was making against him, and just at that time the pope's legate, Pandulf, came to England, and sought an interview with John, whom he induced, as the only means of saving his possessions, to place them under the dominion of the See of Rome, and to agree to pay a tribute of one thousand marks yearly to the pope. The barons were disgusted with this weakness of John, who gave up his crown to Pandulf, and received it back, agreeing that such of his heirs as should refuse to continue this tribute should forfeit their possessions.

A NAVAL BATTLE.—Philip had prepared a fleet, and incurred vast expense to enable him to invade England.

That this might not be entirely useless he sailed against Flanders, which he desired to annex to France. John had a fleet at Portsmouth, which he at once despatched to the aid of the Count of Flanders. The fleets met and fought at Damme, the port of Bruges, when the French were entirely defeated. This was the first naval engagement conducted by the kings of the line of Capet; and, also, the first of the long and terrible series of naval combats between the two countries.

It is generally believed that the long and obstinate rebellion of John against the pope's authority, in which he was encouraged by many bishops and clergy, had a powerful tendency to bring that assumption into contempt, so that afterwards, when the barons having united against John, and compelled him to sign Magna Charta, were excommunicated, they treated the whole proceeding with the indifference which it deserved.

HONORIUS III.—Innocent died A.D. 1216, the same year as the King of England, whom he had so persistently persecuted. He was succeeded by Honorius, an Italian, who had sufficient energy to take care of the popedom, and who is stated by Wilkins in his *Concilia*, “to have sent a legate to England in the time of Henry III., to require a grant of two prebendal stalls in every cathedral in England, as well as corrodies or allowances from all the monasteries. The pope in his letter alleged that his object was to do away with the old reproach of avarice brought against the holy Roman Church. “The bishops,” says Matthew Paris, “burst into a fit of laughter when the letter was read.”

GREGORY IX., who succeeded Honorius, was more fiery than his predecessor. He excommunicated the emperor, Frederick II., because he hesitated to undertake a crusade; and when he had compelled him to this course, he made war on his domains in Apulia, during his absence; Frederick returned in haste to protect his dominions, and a long and bitter contest followed. Gregory summoned a general council to meet at Rome, A.D. 1241, but Frederick captured

the Genoese fleet, on board of which were numerous prelates with their treasures, on their way to their council, whom he cast into prison. Old age and this calamity caused the death of Gregory, A.D. 1241. This pope had demanded in 1229, "a tenth of all the personal property in England, Ireland, and Wales, from all classes, laity as well as clergy, to enable him to carry on a war against the emperor, Frederick II." After long deliberation, the assembled prelates decided that it must be given, "fearing that otherwise a sentence of excommunication, or interdict, would be pronounced against them."

AVARICE OF ROME.—In the report of the Council of Reading, A.D. 1240, we also read that the archbishops, bishops, mitred abbots, and abbots, being assembled, the legate on the part of the pope demanded from them importunately the fifth part of all their personal property, to enable him to withstand the emperor, to which the bishops replied that they could by no means submit to such an extortion.

In the same year, Matthew Paris reports, "A new and execrable mode of extorting money, unknown to former ages, was introduced into England ; for our holy Father, the pope, sent a certain collector, Peter Rubens by name, who had been taught a new sleight, by which he might cozen the miserable English out of an immense sum of money, for he entered the chapters of monasteries, forcing or wheedling them to grant him money, by the example of other prelates, who, *as he falsely asserted*, had contributed with the greatest good will. When the Abbots came with a sad countenance to complain to the half imbecile king, Henry III., that "Our lord, the pope, requires from us that which is impossible," he shouted to the pope's legate, "that he would give him one of his strongest castles, in which he might imprison them, until they complied with the pope's mandate."

Similar extortion was practised during the whole century, and became at one time so oppressive, that when in A.D. 1255, six hundred marks were required from the single monastery

of St. Alban's, the bishop of London said, "Before I will submit to such intolerable slavery and oppression, I will lose my head," "And I," said the bishop of Worcester, "will be hanged first." Upon which all the other bishops agreed to suffer martyrdom rather than yield. Nevertheless they paid a part of the amount.

GUELPHS AND GIBELLINES.—During the next pontificate, that of Innocent IV., the two factions of Guelphs which sided with the popes, and the Ghibellines with the emperors of Germany, filled Italy with bloodshed and tumult. Of the other popes of this century, little need be said, but we may observe that in consequence of the quarrels of the cardinals, the succession of pontiffs was broken on some occasions for two or three years at a time. Under all of them, nevertheless, the system of drawing money from these realms was continued, as every year we find some complaints of popish extortion. The system of appeals, also rendered it necessary for our leading churchmen to keep clerks and agents resident in Rome at large cost, on account of appeals to the pope, which every recusant or deposed churchman made who had the means, and which were a source of large profit to the papal city, and the various offices connected with the Vatican, all of which had to be bribed.

APPEALS.—As an instance of the iniquity of appeals, we may cite letters from Archbishop Winchelsea to the pope, dated 1299, and 1300 respectively. The first requests the pope's acceptance of two thousand marks. One addressed to his proctor at Rome, complains of the encroachment upon his diocese, by the monks of Canterbury, who endeavoured to extend their privilege of exemption to all the Churches, forty-four in number, of which they had patronage, and a third to the pope, in which he says, "The more frequently that the apostolic see, the mother and mistress of us all, with her wonted benignity, grants to some who approach her extraordinary powers and privileges, depending upon the plenitude of her power, so much the more will men of depraved appetites wickedly endeavour to circumvent

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hand of Edward I., to the papal power; and which has ever since been of the greatest advantage to the country. It was followed by sundry other statutes in the reigns of successive sovereigns. The statute of the Ninth, Geo. II., c. 36, is now commonly, though not correctly, called the Statute of Mortmain. After noticing the various legal enactments on the subject in Magna Charta, and in the reigns of several kings, it declares, "that no manors, lands, tenements, rents, advowson, nor any sum or sums of money, goods, chattels, stocks in the public funds, securities for money, or any other personal estate whatsoever, to be laid out or disposed of in the purchase of any lands, tenements, etc., or in any way conveyed to or settled upon any person, or persons, in trust or for the benefit of any charitable uses whatsoever, shall be available, unless such gifts, conveyance, or settlement of any such lands, tenements, sum, or sums of money be made by deed, indented, sealed, and delivered in the presence of two or more credible witnesses, at least twelve calendar months before the death of such donor or grantor, and be enrolled in the court of chancery within six months after the execution of the same." Consequently, a bequest to a charity of leasehold property, or of money to be obtained by the sale of land is void; also a bequest of money to be laid out in land, or of money secured by mortgage, or in any way secured on land, or other real estate.

CONTEMPORARY HISTORIANS.—The testimony as to the state of the Church, may be found in the history of the time, and is most conclusive.

FLEURY, a Roman Catholic writer, says in his history of the Church, "The people were faithful only in name; princes and subjects, clergy and laity, had all alike departed from purity of faith and morals. Sacrilege and violence, gross fornications, injustice, luxury, and a long catalogue of other sins, betokened that the love of many had waxed cold, and that faith was no longer found in the earth. The bishops were grossly negligent, dumb dogs, not able to bark;

accepters of persons, leaving the sheep to wolves as hirelings ; given to simony, followers of Gehazi."

This state of things was not caused by the sleepiness of the papal rule and its legates. Everywhere they were up and stirring, but it was to gain money, lands, and influence. Frederick II., of Germany, writing to King Henry III., of England, says, "The Roman Church burns with avarice, it is not ashamed to despoil sovereign princes, and make them tributary. It is known by its fruits. It sends on every side legates, with power to punish, to suspend, to excommunicate ; not to diffuse the Word of God, but to amass money, and reap that which they have not sown." "It professes to be our mother and nurse, while it is our stepmother, and the source of every evil."

CHAPTER XXI.

THE CRUSADES.—The dominion of the Latins in Palestine was always sustained with difficulty, partly on account of the dissensions of the Crusaders themselves, and partly from the fact that many were engaged in the expeditions whose absence from home was intended to be only temporary. It was long a matter of policy on the part of the pontiffs to encourage these wars, as it gave them an excuse for demanding money from all tributary countries, and by weakening the resources of the princes, rendered them less able to resist the encroachments of the papacy.

While the popes were in the climax of their power, the crusades were vigorously prosecuted ; but as that power declined these wars became much less frequent.

FIFTH CRUSADE.—The fifth crusade, which Michaud calls the sixth, was proclaimed by Innocent III., but few obeyed his summons. Only a few French nobles, aided by the Venetian Republic, sailed to Constantinople, which they took by storm, A.D. 1203, and replaced Isaac Angelus on the

throne. He was soon afterwards murdered in a sedition, and in A.D. 1204, the Crusaders took the city a second time, and made Baldwin, Count of Flanders, emperor of the Greeks, and in spite of sundry rebellions, this Frank dynasty ruled that empire for fifty-seven years.

The fifth crusade was proclaimed by Honorius III., A.D. 1217, when an army of Germans and Italians were led by Andrew, king of Hungary, Leopold of Austria, and Lewes of Bavaria into Egypt; and, after serious troubles, captured Damietta, which being strongly fortified and resolutely defended, nearly all its inhabitants (seventy thousand) perished. The Christians held it but a short time; for on account of the arrogance of Cardinal Pelagius, who lorded it over the Crusading warriors, the king of Jerusalem, to whom it had been given, left it, and it soon fell again into the hands of the Saracens.

A SIXTH CRUSADE was preached through Europe in A.D. 1228, which was numerously responded to, as Frederick II., who had married a daughter of the king of Jerusalem, was expected to lead it. Frederick had little inclination to do so, but he was threatened with excommunication by Gregory IX., and at length sailed; but instead of fighting he made a truce for ten years with the Saracen sultan, without the knowledge and consent of those who accompanied him. He was hurried back, as we have said elsewhere, by the attacks made by Pope Gregory IX. in his dominions, during his absence.

Sundry other less important expeditions followed, one of which, led by Richard, duke of Cornwall, brother of King Henry III. of England, which was unsuccessful, in consequence of quarrels between the orders of Knights Templars and Knights of St. John.

SAINT LOUIS.—In A.D. 1249, Louis IX. of France, St. Louis as he is called, undertook an expedition, in accordance with a vow he had made in a fit of illness. He landed in Egypt, and conquered Damietta once more, but famine and sickness crippled his forces; one of his brothers

was slain, and in A.D. 1250, the King Louis himself, with two brothers, and the greatest part of his army, were made prisoners. After four years Louis was ransomed at a great price, and returned to Europe in A.D. 1254, with less than one-tenth of the fine army which he had taken with him. In A.D. 1270 he renewed the war with immense forces, sailed to Tunis, where a pestilence destroyed his life, and the lives of a great part of his army—after which no sovereign of Europe ever engaged in a crusade. In A.D. 1291 the Saracens took Ptolemais, and remained masters of the whole country, so that all the blood and treasure had been wasted in vain. The principal causes of the failure are uniformly stated to have been the disunion and profligacy among the Christian soldiers, and the ignorance and obstinacy of the papal legates.

RESULTS.—There are those who have amused themselves by recounting the advantages to Europe which have resulted from the Crusades ; but we cannot conclude otherwise than that the balance is heavily on the side of evil. It is certain that not less than two millions of men were drawn from Europe who never returned ; and millions of treasure which were swallowed up, without leaving any corresponding benefit. The power of the great land-holding barons was lessened, without doubt ; but in the natural course of things that must have happened. Many luxuries are said to have been introduced, but we should have obtained them all by legitimate commerce, and by less expensive means. Of the evils which attended them there is abundant proof. The abhorrence excited in the minds of the Saracens by the atrocities and crimes of the Crusaders has never been removed. A spirit of persecution was augmented in a Christian community, a spirit so entirely contrary to the genius of the gospel, and which alas ! has never since died out. It operated then, and it operates now, against those who differ in opinion from the powers that be ; and, sad to say, makes no distinction between a sincere heresy and a wicked infidelity.

INDULGENCES.—With respect to Rome, it gave rise to the system of Indulgences, which being afterwards used, and constantly sold for ordinary circumstances, have, doubtless, sunk into perdition multitudes, far greater than those whose lives have been destroyed in war.

JERUSALEM.—The great object of desire, the possession of Jerusalem, was realised only for a short time, and vastly to the moral pollution of that city, and of all others which the Crusaders visited; but it was more certainly lost in consequence of the Crusades, as the bitterest feelings of hate were excited in the breasts of the Mahometan race against those who treated them with extraordinary and revolting barbarity. The absolute loss of Jerusalem, which resulted from this hatred, changed the place of pilgrimage from that city to Rome, and thus gave increased influence, as well as enlarged means to that soul-destroying hierarchy.

CHAPTER XXII.

THE PROGRESS OF HERESY AND INNOVATION.—In addition to nearly all the old forms of dissent, heresy and innovation, we have several new ones started. By the fourth Lateran Council, in A.D. 1215., Innocent III. added several new articles of faith, which settled finally the doctrine as to the real presence in the elements of the Lord's Supper, which he called *transubstantiation*. He also declared it to be a positive divine ordinance, that every one should confess his sins to a priest, which, though it had been a dogma of some doctors, had not hitherto been a binding article of faith.

FLAGELLANTS.—The order of Flagellants originated in Italy, about 1260, and spread over a large part of Europe. Persons of both sexes went about the streets of cities and villages, bearing whips, with which they miserably lashed their naked bodies, on the ground that by this voluntary

suffering, they would be able to atone for their own sins, and have a superabundance of good works which might be credited to another. At first these people gained great favour with rulers and governors, as well as with the ignorant people, but when a multitude of fanatics joined them, and by their frenzy frequently created tumults, the emperors and pontiffs issued decrees to abolish the superstition. Naked from the waist upwards, and marked on the back and breast, with a red cross, they scourged themselves publicly twice a day until the blood came. In the next century there arose a fresh outbreak of these enthusiasts, when Pope Clement IV. proclaimed a crusade against them, the master of the Teutonic Order of Knights, marched to attack them in Lithuania, and after a solemn fast and public prayer, that God would help them against the enemy—the knights fell upon the unarmed Flagellants, massacred eight thousand of them, and carried two thousand others into slavery in Russia.

THE MYSTICS.—This was a sect who held that piety was the only thing to be regarded, and these have certainly included some of the best men of several ages. Some consider that Mysticism was one of the earliest efforts at reform in the Church ; but that its manifestation was without sufficient energy before the Reformation. Rome has classed them with the heretics, but this is a term of honour from her lips ; and often it only indicates that good men rejected her rule from a love of purity and the truth.

THE CATHARI, WALDENSES, ETC.—Of far more importance were these sects, who, growing in spite of opposition, spread themselves over nearly all Europe, especially in Italy, France, Germany, and Spain. Wherever the sanctifying influence of a pure Christianity would have been most felt, if Rome had been characterised by such a quality, there what was called heresy most abounded. The head-quarters of the French heretics, were found chiefly in Languedoc, and Raymond, Earl of Toulouse, was their chief protector.

In the south of France, moreover, the bishops and regular clergy, were remiss in the performance of their religious

duties, and had no means of putting down a religion, when they were unable to confute its fundamental doctrines, which were founded upon Scripture. The Waldenses consequently spread greatly, and numerous congregations were formed in the large towns, greatly to the annoyance of the more earnest Papists.

THE DOMINICANS.—When Innocent III. was informed of the true state of the case, he deemed it advisable to send extraordinary legates, who should solely attend to the business of converting or extirpating the so called heretics.

The chief emissaries of Pope Innocent, whose persecution of the Reformers rendered them infamous, were Raymer, a Cistercian monk, Peter of Castelnau, and Dominic, a Spanish monk. These men, with numerous subordinates, entered on their mission by the authority of the pope alone, without consulting others, and began by various means to hunt out the believers, that they might be converted or burned. These were the first real Inquisitors; and Dominic, saint, as he is called, has the infamous credit of being the founder of the Inquisition proper. They appointed legates or agents in all the chief cities where there were known to be heretics, and this, sometimes, caused tumults—as the people arose in a mass against the Inquisitors, to expel them from their towns. In a short time an Inquisition was established, in connection with every convent or other religious establishment belonging to the Dominicans, and it became their chief mission to carry out its objects, *i.e.*, to persecute to the death all who persisted in reform practices—all Jews, magicians, soothsayers, and sorcerers.

THE INQUISITION.—As it is the boast of the Papists that their system is infallible and unchangeable, we may here venture to give an outline of the institution, the machinery of which was kept in motion by the popes and other ecclesiastics through several centuries, and which would, doubtless, be soon in active operation in England were the hopes of the Roman Catholics and their false sympathisers to be realised :—

“ When the Inquisition discovered a transgressor of their laws, he was cited three times to appear before them. This might happen if a man became suspected of heresy, through not attending upon, or misusing the sacraments ; if he treated the images with disrespect ; if he possessed, read, or lent to others any book prohibited by the Inquisition ; if he said mass (or preached) and heard confessions without being in orders ; if he attended even once the preaching of the heretics ; if he did not appear before the Inquisition at once when cited ; if he showed kindness to any known heretic, or aided him to escape. Such offender was cited three times, and if he did not appear when summoned, he was condemned in his absence, and became the almost certain prey of the numerous familiars, spies, and agents of the holy office, as it was wickedly called. When a supposed heretic was in their hands, it was even unsafe to enquire after him, to write to him, or to intercede for him. After many days, or, perhaps, months, which the accused dragged out in a loathsome dungeon, specimens of which may yet be seen in some of the old cities of France and Germany, the keeper of the prison asked him if he wished to have a hearing. When admitted to the tribunal, the judges enquired who he was, and what he wanted, as though they knew nothing about him. If he asked what was his offence, he was admonished to confess his sins ; if he confessed nothing, he was sent back to prison, because it was said, he needed more time for reflection. If he still confessed nothing, he was sworn to answer truly all questions put to him ; at last his offence was given to him in writing, and counsel provided—but the counsel always advised him to plead guilty to the charges. The accuser and informer against him were never made known to him ; so that a man was greatly at the mercy of those who were about him, and dependent on him. Should the answers be deemed insufficient, the torture was commonly applied, three kinds being employed—namely, those of the rope, the water, and the fire.

THE TORTURE.—In the first of these, a rope was passed

under the arms, which were tied behind the back; by this rope and a pulley, he was drawn up into the air, and suddenly let fall to within half a foot of the ground; by the shock the joints were commonly dislocated. If he still confessed nothing, the torture by water was tried. After making him swallow a great quantity of water, he was laid upon a hollowed bench; across the middle of this bench a stick of timber passed, which kept the body of the offender suspended, and caused intense pain in the backbone. The most cruel torture was that by fire, in which the feet of the victim being smeared with grease, were directed towards a hot fire, and the soles of them left to burn until he would confess. Each of these tortures was continued as long as a physician thought the man could endure—afterwards, snares of every kind would be laid to entrap him, and generally when all failed to draw from him any acknowledgment of guilt, he was handed over to the secular arm, *i.e.*, to the civic authority, to be put to death, or kept in perpetual imprisonment. From such a tribunal there was hardly any escape, and even when first established it was so cruel and bloody in its operations, that the people rebelled and murdered the Inquisitors. Such was the fate of Peter of Castelnau, at Toulouse, and of Conrad of Marpurg, the latter of whom was appointed Inquisitor General of Germany, by Gregory IX., and rendered himself infamous by his mad violence against the “heretics,” allowing to no one a legal trial, but imprisoning and torturing the innocent until they confessed guilt of which they were unconscious. He was at length murdered by some nobles of Germany, having been vainly warned to be more moderate in his persecution.

CHAPTER XXIII.

RAYMOND, OF TOULOUSE.—As the Inquisitors appointed by Pope Innocent did not at first succeed so well as was desired, for want of power to compel the civil authorities to aid them, he exhorted Philip Augustus and his nobles, in 1207, to make war upon the heretics, promising them ample rewards in the way of indulgences. To this, there was at first little response, but when Peter Castelnau was murdered in the following year, the Dominicans preached a general crusade against the heretics. Raymond, of Toulouse, was excommunicated because Peter had been killed in his territory, and he had not acted with sufficient severity to his subjects. A large army was raised against the Albigenses, in 1209, of whom it is believed that the Waldenses were a part or sect, as they are divided into sects by the writers of the time. The army was led by Simon de Montfort, Earl of Leicester in England, under the direction of Arnold, a Cistercian abbot, who was the legate of the pope.

He required Raymond, of Toulouse, the lord of the country, which contained a great number of the said heretics, to give up seven of his strongest fortresses as a security for his good behaviour, and to form centres of operation for the crusading army; also to do public penance, and to allow himself to be scourged with rods by Arnold, the legate. Raymond soon saw that the object of the Crusaders was to get possession of his strong castles and rich lands, which Simon coveted for himself, and he was driven to take arms on the side of the persecuted. He sought help in vain from other countries, none except Pedro, of Arragon, came to his aid, and he was killed in the first battle. This war lasted almost without intermission for forty years. The barbarities of the persecutors soon aroused the nobles of Toulouse, and other provinces; they took the side of the heretics, and recalled Raymond from Arragon, whither he had retired.

In the Lateran Council, 1215, Innocent III. gave the

territories of Raymond, of Toulouse, to Simon de Montfort, with what other territories containing heretics he might succeed in conquering, for thus nobly fighting for the cause of God and the Church.

THE WAR.—It was a war of extermination and of cruelty indescribable. Between the cruelties of the religious inquisitors, and the barbarities of the warriors, the persecutions of the early Christians by the heathen were equalled, if not surpassed, in atrocity. Simon, who was a fanatic in religion, thought, he was doing God service, in this opinion he was, of course, encouraged by the priests and the pope. At the capture of Minerbe, Simon found one hundred and forty Manicheans, as they were sometimes called; all of these were burned at the stake because they would not abjure. At Beziers, six thousand persons were slain, and at Toulouse twenty thousand. At Carcassone, the priests shouted for joy at the burnings of so many miserable beings.

Peter, of Walcerney, relates that the Crusaders captured a castle called Brom, in which were found one hundred persons. By command of Simon, the Crusaders cut off the noses of the whole of these, and put out the eyes of all except one, to whom they left a single eye that he might guide the wretched band to Cabrieres to terrify others of the persecuted.

DEATH OF SIMON.—At the siege of Toulouse in 1218, the besiegers made a sally from the walls, while Simon was engaged hearing mass. As the persecuting army was in danger, he was hastily summoned, but would not go until the mass was ended. A similar reply was given to a second message, and during the battle which followed he was killed with a stone. The unfortunate Raymond died in 1222, but the war was still prosecuted with vigour by his son Raymond against Amalric, the son of Simon, until 1229.

Louis IX., the Saint Louis, entered with spirit into this war, and made severe laws against the wretched people. Raymond, completely broken down, was obliged to give up the larger portion of his lands to the king and the pope, and died the last of his race in 1249.

The poor persecuted were either crushed out by Simon and the priests, or were scattered into other countries, to carry the truths of their peculiar sect wherever they went, and to open the minds of men to the vileness of that system of superstition and spiritual absolutism which was destined to be shaken to its centre by their efforts.

BIBLES PROHIBITED.—In A.D. 1229, the Council of Toulouse prohibited the use of the Scriptures in the vulgar tongue, because through the reading of the holy writings many men had been made “heretics.” They had read the pure truth, and contrasting it with the ineffable vileness of the practices of the Romish Church, could not forbear speaking that truth to others, and making earnest efforts to expose the evils of the papal system. Hence the decree, “We also forbid that the laity should be allowed to have the books of the Old or New Testament, unless, perhaps, some one might wish, for devotional purposes, to have a Psalter, or a Breviary, or the Hours of the Blessed Virgin Mary. But we most strictly forbid that they should even have permitted books in the vulgar tongue.” This was approved by succeeding pontiffs, and by the Council of Trent, which decreed “that since if Holy Bibles were allowed everywhere, in the vulgar tongue, *more harm than good* would result, through the rashness of men; let the judgment of the bishop or inquisitor be abided by in this matter; so that with the advice of the parish priest or confessor, they may grant the reading of Catholic editions of the Bible in the vulgar tongue, to those whom they shall have ascertained to be likely to derive no harm, which permission they must have in writing. But if any one shall presume to read or possess them without such permission, unless he first deliver up the Bibles to the ordinary, he cannot obtain absolution of his sins.”

BRETHREN OF THE FREE SPIRIT, &c.—In spite of the cruelties which had been practised against heretics, wherever the arm of the pope could reach them, there still arose bands or societies of others. Among the most remarkable

of these were the Brethren of the Free Spirit, as they called themselves, from the words of St. Paul, in Romans viii. 2—14. They maintained that the true sons of God were brought into perfect freedom from the law. They were called by different names in various countries—in Germany, Beghards, and in France, Beghini, or Turlupins.

DOCTRINES.—The best among them were Mystics, who made religion to consist in internal worship, and despised the restraints of monkery and clerical life. They were, in many cases, misled by opinions which are undoubtedly absurd, and the practices of many were corrupt. Their worst dogma was that, in a godlike man, *i.e.*, a converted man, the Spirit of God works only that which is godlike; and that such men, when they sin, act only as God wills them to act; in this respect they are not far different from the Antinomians of our own time. They abused this doctrine of the Spirit's help to justify all iniquity.

AMALRIC AND DINANT.—Amalric, a celebrated doctor of Paris, also taught that all things proceed from and return to God; and that man may become changed into the divine nature, if he will. This man had numerous followers at the beginning of this century, the most noted of whom was David Dinant, a doctor of Paris. The members of this sect were men of virtuous lives, and many of them suffered death on account of their principles, and in A.D. 1209, Innocent caused the bones of Amalric to be dug up and publicly burned. Mosheim and others think that this man was only a mouthpiece of the doctrines of an abbot of Calabria, named Joachim, who, like Jeremiah, wept over the sins of the people and priests, and predicted that a time of reformation was fast approaching.

WILHELMINA OF BOHEMIA.—One of the forms of error which have been common in the history of the Church, and of which, in our own country, we have had recent examples in the case of Johannah Southcott, Prince, of Agapomene notoriety, and others, appeared in this century. Wilhelmina declared herself to be a daughter of Constantia, queen

of Bohemia, and that her birth had been announced to her mother by the angel Raphael, as had that of Christ by the angel Gabriel. She declared that the Holy Spirit had taken possession of her, for the sake of saving the souls of men. Multitudes of people believed in her, and she died, greatly venerated, at Milan, in A.D. 1281. In A.D. 1300, the Inquisitors attacked her followers, and burned the leaders of them ; they also demolished her splendid tomb, and burned her remains with the disciples.

THE APOSTLES.—Another product of the ferment among the spirits of men was the sect of the Apostles, founded by Gerhard of Parma. He said that Christians should travel up and down in the world, clad in white, bareheaded, and with hair and beard unshaven, attended by “sisters,” as they were called, without property, and dependent on the charitable hospitality of believers. They announced the speedy and utter downfall of the Romish Church, by the hands of the secular power, and the subsequent rise of a holier Church.

Gerhard was burned at Parma, in A.D. 1300 ; but Dulcinus, his chief follower, preached so boldly and successfully in north and central Italy, that Raynerius, a bishop of Vercelli, took up arms against him, and, after a war of two years, Dulcinus was taken and burned with dreadful torture in A.D. 1307, in spite of which the sect prevailed in various parts of Europe until the Reformation. The fact that so many of these sects originated in the very hotbed of popery is, at least, remarkable, and may be taken as an evidence that men of thought were always dissatisfied with the doctrines and rules of the Romish hierarchy.

CHAPTER XXIV.

NEW ORDERS.—Besides the Cistercians, Franciscans, and Dominicans, other orders of monkery were established in this century, the chief of which were the Carmelites and the Eremites of St. Augustine. Everywhere heresies were multiplying, the secular clergy, or what we should call the parish priests, and the older bodies of monks, were grossly ignorant and selfish, caring only for their temporal affairs, and disgusting the people by their vices.

THE MENDICANTS.—The four orders, Dominicans, Franciscans, Carmelites, and Eremites, had liberty to go everywhere to instruct the people, and to teach the youth ; and as they were more earnest in effort and purpose, as well as more careful and virtuous in habit, they exercised a very great influence throughout Europe. The religious services conducted by them were most frequented, and they were oftener engaged for the ordinary sacraments as they were called—for baptisms, marriages, funerals, etc., than the regular clergy. This caused serious disagreements between the Mendicants, and the bishops, and clergy, and had no little influence in hurrying on the Reformation. They exalted the pope as much as possible, while they professed to treat lightly the office and privileges of a bishop. The Dominicans and Franciscans were always the most numerous and influential of the four orders. For the next three centuries, numbers of these monks were engaged in the most important political as well as religious, affairs in Europe, as they were famous for the ability which they manifested in such matters. The Dominicans, founded by Dominic, a Spaniard of great talent and energy, were at first called Preaching Friars, but after the death of their founder in 1221, when they had already sixty monasteries, they took the name of Dominicans. They are most notable, or perhaps infamous, as the chief agents in the work of the Inquisition, which was the invention of their founder. Before

the end of the century, they had four hundred and seventeen religious establishments spread over Spain, France, England, Germany, Denmark, Poland, and Italy.

THE FRANCISCANS.—This order was founded by Francis, of Assisi, in Umbria. His father was a wealthy merchant, and the son entered eagerly into the vices of the age, and brought himself to the verge of the grave by profligacy. During his sickness, he resolved to change his mode of life, and being a creature of impulse and extravagance, he began to herd with beggars, and to live by begging. He was quickly regarded as a saint, and having gathered a few men of like minds around him, who made a vow of absolute poverty, entire obedience, fasting, and prayer, he devoted himself entirely to the conversion of sinners. In a few years, A.D. 1219, no less than five thousand members of his order attended a general meeting held at Assisi. He now sent missionaries to Morocco, and to different parts of Europe, he himself went and preached to the Sultan of the Saracens in Egypt; five of his missionaries were put to death in Morocco, and in 1222, Pope Honorius III. gave his order permission to preach everywhere, and to hear confessions, and grant absolutions in all places. He died in 1226, having been two years an invalid.

THE SORBONNE.—The university of Paris, founded by Robert of Sorbonne, and named after him, had long been famous for its learning, and the Mendicant orders claimed two of the chairs of theology. This the faculty denied, and a long contest ensued; the pope took the side of the Dominicans, and so alarmed the doctors of Paris by his bulls that they submitted, and were compelled to allow the Dominicans and Franciscans whatever privileges they chose to claim. One doctor of the Sorbonne, William St. Amour, who wrote against the Mendicants, their pride and arrogance, declared that their mode of living was contrary to the gospel of Christ, and that their very acknowledgment by the popes, was a standing proof of the fallibility of the successor of the apostles. William's book was publicly burned, and

himself banished for several years, but the work is still held in repute by theologians.

BEGUINES.—About this century there came into notice associations of pious females, called Beguines, or praying ladies, who spent their time in praying and working, living in companies like nuns under the direction of a chief, but holding themselves at liberty to return to ordinary life, if so disposed. Such associations, though they have been at times persecuted for heresy, as well as moral laxity, have continued ever since in Roman Catholic countries.

WRITERS OF EMINENCE.—*Joachim*, a famous monk of Italy is best known by his pretended prophecies, like those of Merlin and other notabilities of the dark ages. He wrote a book called “The Everlasting Gospel,” or sometimes “The Book of Joachim,” in which he dealt unsparingly with the errors of the Romish Church; and prophesied that a new order of things would shortly arise, and that a radical reformation would surely follow.

Stephen Langton, made archbishop of Canterbury by Pope Innocent III., had been chancellor of the University of Paris. Though forced upon England by the pope, he was a man of energy and independence of thought, as was proved by the fact that when the pope excommunicated those barons and others, who had drawn up *Magna Charta*, Langton held with the barons, for which he suffered much persecution and loss. He wrote many sermons, and commentaries on the greater portions of the Bible.

Albertus Magnus.—This man, a learned Dominican, who was made bishop of Ratisbon, was the universal scholar of his age. He wrote numerous works on theology and Biblical interpretation, but was most noted for a complete encyclopædia of works on science and philosophy as then known, which acquired him the title of *Magnus*, or the Great. His studies on science caused him, like our own Roger Bacon, to be thought a magician. His works, chiefly composed in a quiet retreat at Cologne, were printed at Lyons in 1651, and form twenty-one large folio volumes.

Thomas Aquinas, surnamed the Angelic Doctor, was a pupil of Albertus Magnus. He was of a noble Italian family, and his friends greatly opposed him for turning Dominican. They kept him two years in prison to prevent it, but in vain. He taught divinity in various universities, and, finally, settled at Naples. He refused the archbishopric of Naples. He was a famous defender of the Romish Church, as may be supposed from his surname. He wrote a huge body of divinity, as well as commentaries on the works of Aristotle, which fill together twenty-three folio volumes. He died A.D. 1274.

Bonaventura, the patron saint of Lyons, also famous as a Catholic writer, was general of the Franciscan order. He was greatly admired, and was called the Seraphic Doctor, and his virtue and judgment were so much relied on, that when the cardinals, in A.D. 1272, were unable to agree as to which of them should be pope, they agreed to allow Bonaventura to name one, and Gregory X. was elected in consequence. Two years after, Gregory made him cardinal bishop of Alba, and invited him to a council at Lyons, but he died there during the council, and his funeral was attended by the pope, the emperor, and the whole council.

Roger Bacon, a nobly born Englishman, studied at Oxford and in Paris, and afterwards became a Franciscan monk. His works on science, and his remarkable experiments in chemistry, optics, etc., caused him to be shut up in a monastery as a magician. He died at Oxford, in A.D., 1284. His *Opus Major*, or great work, dedicated to Pope Clement IV., contains an epitome of all his other works, which was probably intended to show his orthodoxy. He is believed to have been acquainted with the principles of the telescope, and other discoveries with glasses, the air-pump, the diving bell, and also with the composition of gunpowder.

Hugh Caro, or *Hugo de St. Cher*, provincial of the Dominican order in France, is famous as a writer of the first Concordance of Holy Scripture, which contained all declinable words, and became an important help to students.

He also wrote a short but complete commentary on the whole Bible.

Alexander de Hales, another learned Englishman, who was called the Irrefragable Doctor, taught law and philosophy for many years in Paris, where he died, in A.D. 1245. He wrote commentaries on the Bible, on Aristotle, on the Lombard sentences, and a system of theology.

Robert Grosseteste, or, Robert Capito, was born in Suffolk, and educated in Oxford and Paris. He was bishop of Lincoln from A.D. 1235 till A.D. 1253, and distinguished himself by his efforts to reform the clergy, and to restrain the encroachments of the papacy.

The century abounded in learned men, or in men who appeared to be learned, so that we find Roger Bacon saying in the preface to his *Opus Major*, "Never was there so great an appearance of wisdom, and so great ardour in study, in so many faculties and so many countries, as during the last forty years—for doctors are scattered in every city, in every castle, in every borough, and yet never was so great ignorance and misapprehension. The mass of students doze like asses over bad translations of Aristotle, and waste altogether the time, labour, and expense they lay out upon them. Appearances are all which engross their attention, and they care not what it is they know, but only to appear very learned before the senseless multitude."

CHAPTER XXV.

THE FOURTEENTH CENTURY.

STATE OF CHRISTIANITY.—In this century the Poles of Lithuania became Christians in obedience to Jagello, their chief or duke, who was led to do so because it gave him the privilege of taking the crown of Poland, and marrying Hedwig, the daughter and heiress of the late king, who would not accept him while he remained a heathen. There

were still remnants of the old heathen superstitions in northern Germany, but in this century the Teutonic Knights were engaged in making upon the heathen a war of extermination.

CHINA AND TARTARY.—For a long time the Christians in Asia had enjoyed peace, and so late as 1307, Clement V. sent seven new bishops into China, where the Christians had been protected by the Tartar sovereigns, and had made some progress. A deputation or embassy of Tartars had visited Pope Benedict XII. at Avignon, in 1338. About this time there arose a revolution in China, in which the Tartar dynasty was expelled or destroyed, and that of Mim obtained the throne. The policy of that house was to expel foreigners, so that from the middle of the century Christianity declined, and it was not known what became of the bishops who had been recently sent, any more than of their contemporaries.

TAMERLANE.—In this century, moreover, Timur Beg, or Tamerlane, the famous Tartar chief who professed Mahometanism, overran western Asia, defeated Bajazet, the Turkish Sultan, A.D. 1402, expelled or destroyed the Christians who would not be converted, at the point of the sword, and blotted out Christianity, except as since discovered among the Nestorians, who probably found refuge in the mountainous districts. In Spain, there was constant war between the Christian kings of Castile, Arragon, and Navarre, on the one hand, and the Saracens on the other. The latter received constant aid from their co-religionists in Africa, but could scarcely hold their own.

CRUSADES.—Various attempts were made to revive the old crusading spirit but in vain. Clement V., and John XXII., urged it with great energy, and collected vast sums of money for the purpose. Money was obtained, but no expedition was successful. John fitted out a fleet of ten ships, and sent legates or nuncios in every direction, with liberal indulgences to all who should contribute. Louis, of Bavaria, and other princes, complained that the pope made these crusades an excuse, or a means of extorting money from the people.

Philip of Valois, collected an army, but fear of invasion from Edward III., king of England, compelled him to postpone the expedition. In 1345, the Venetians having been interrupted in their commerce, induced Clement VI. to organise an expedition against the Turks, at Smyrna, in Asia Minor, which failed for want of provisions. Again in 1363, John, king of France, persuaded by Pope Urban V., undertook an expedition. A great army was collected, but as John died the army was dispersed.

THE JEWS.—This unfortunate race were dreadfully persecuted in this century. They had become proverbial for their riches, and no better reason was needed than this for extorting the wealth from them. They were accused of drinking the blood of infants whom they had murdered, and of sundry other terrible crimes, of which the vulgar doubtless believed them guilty. Under the pressure of this persecution many of them are said to have become Christians. Henceforth in various cities of Germany they were treated like cattle, and charged with them when passing through toll-gates. A horse, so much, an ass so much, and a Jew so much.

STATE OF POPERY.—At the beginning of this century a quarrel had arisen between Boniface VIII. and Philip the Fair of France. The latter had dared to tax the property of the clergy as well as the laity, on account of which Boniface had declared in a haughty letter to Philip that all kings, and all others whatsoever, owed perfect obedience to the Roman pontiff, not merely in religious but in secular matters also. When Philip replied to this in terms equally haughty, the pope issued the famous bull, called, as was the custom, *Unam Sanctam*, because it began with those words, in which he declared that Christ had granted a temporal as well as spiritual power to his Church, and that all who dissented from this doctrine were heretics, and could not expect to be saved. Very naturally, many learned men took the side of Philip, and a serious blow was inflicted upon papal assumption by their various works.

WILLIAM DE NOGARET.—Philip called an assembly of his nobles, on receipt of this bull, A.D. 1303, and through William of Nogaret, his chancellor, a famous lawyer accused the pope of heresy, simony, dishonesty, and other enormities. He also urged the calling of a general council to depose the pope from his office. The pope in reply to this excommunicated Philip and his dominions.

BONIFACE WOUNDED.—Philip at once sent Nogaret and other energetic men into Italy to rouse the disaffected against the pope. Nogaret finding Boniface at Anagni attacked him suddenly, made him prisoner, wounded him, and even struck him on the head with an iron gauntlet or glove. He was quickly rescued by some of his people, but soon after died of grief and vexation at the affront which he had suffered. Benedict XI. who succeeded him ruled only one year, during which he was at peace with France, and freed Philip from the interdict.

CLEMENT V.—On the death of Benedict XI., Philip secured the election of Bertrand Got, archbishop of Bordeaux, a Frenchman, hoping by that means to rule the papacy, and to diminish its power. To secure this Clement was induced or compelled to take up his residence at Avignon, a city of France, pleasantly situated at the junction of the Drance with the Rhone. For seventy years, the popes continued to reside there, which enraged the Italian people, and gave a blow to the papal power from which it never recovered. At a council called by Clement, at Vienne, A.D. 1311, the order of Knights Templars was abolished to gratify Philip the Fair, who had determined on the destruction of that order. The council of Vienne having desired that destruction, many of the leading Templars were brought to trial. Some confessed themselves guilty of sundry crimes and were condemned to death. Their property was confiscated by the various princes as was that in France by Philip the Fair, or it was given to the knights of the hospital, who were thereby bound more earnestly to war against the infidel. Many of the leading knights of France, including the venerable Grand

Master and the Commander of Normandy, were burned to death on an island in the Seine. Clement V. died in 1314, and the six succeeding popes, John XXII., Benedict XII., Clement VI., Innocent VI., Urban V., and Gregory XI., were all Frenchmen, and all spent the greater portion of their reign at Avignon.

PAPAL ABUSES.—Efforts were made by the council of Vienne to reform sundry abuses in the Church, including not a few of which we hear complaints in modern times. Some pluralists were said to be holders of many livings, no less than twelve, some of which they had never visited ; through intrigues at Rome many unfit and contemptible persons managed to secure the richest benefices ; many clergy were non-resident, and distinguished by their luxury and worldliness rather than by any quality suited to their office. Nothing was effected in relation to these abuses, except the mention of them. Clement V. died immensely rich from the sale of benefices, and other corrupt modes of gaining funds, and according to the general belief, before the breath was out of his body, all his attendants and friends rushed from his death bed to his treasury to help themselves, and during their absence the candles burnt down to the sockets, set fire to the bedding, and partly burned the body of the pope. This pope appointed Walker Raynold, to be archbishop of Canterbury, though the dean and chapter had elected Thomas Cobham, and had sent letters entreating the pope to confirm the election.

QUARREL OF CARDINALS.—John XXII. Violent contests between the Italian and French cardinals delayed the election of a successor to Clement for two years, so loving and harmonious were these chief men of the Roman Church. The French prevailed, and James, cardinal of Ponto, was appointed. He took the title of John XXII. in A.D. 1316, and immediately began a quarrel with Louis, of Bavaria, between whom, and Frederick of Austria, there had been a dispute as to the succession to the empire.

Louis, Emperor.—Each of these princes had been chosen

by part of the electors, and had made war to decide the matter. Louis, having defeated Frederick and taken him prisoner, in A.D. 1322, claimed the throne, without asking permission of the pope. John protested against this, and in A.D. 1324, declared Louis excommunicated.

The emperor at once set up as an antipope, publicly at Rome, one Corbieri, a Franciscan monk, who took the title of Nicholas V., and immediately crowned Louis emperor, in A.D. 1328. This Nicholas resigned his authority to John, two years later, at Avignon, and John kept him in prison there until his death.

Benedict XII.—John died in A.D. 1334, and after a few months another Frenchman was chosen, who assumed the title of Benedict XII. He is always spoken of as a good man, according to those times, and he made great efforts to introduce reforms, and especially to reduce the mendicant orders to some kind of discipline, and would, doubtless, have done good, but he died in A.D. 1342.

Clement VI., though a Frenchman, incurred the displeasure of the King of France, as well as of England, by placing Italians and other foreigners in some of the best livings, and by reserving the incomes of others for his benefit. He also excommunicated Louis of Bavaria, and excited a civil war against him, which, however, failed, because Louis died, and the pope also a few years after.

We learn from an answer to a letter, written from Edward III. to the Bishop of Exeter, in A.D. 1314, that the number of livings in the hands of foreigners in that diocese alone, amounted to fifty. It is therefore probable that the number was in proportion in other parts. The king objects in strong terms to the conduct of a bishop of Manchester, who had appealed from his metropolitan to the court of Rome, saying, "It would be of pernicious example, if Suffragans could escape the corrections of their superiors, and oppress their subjects at pleasure, without any fear of a speedy remedy; and, also, that they should be compelled to go to the Roman court to obtain remedy." Edward III.

sent forth a royal brief, in A.D. 1343, forbidding the reception of any papal bulls or letters without the king's express command or permission.

PROVISORS.—In the twenty-seventh year of the reign of this monarch, the famous statute of provisors was passed, by which it was made penal to procure any presentation to a benefice from Rome, and by another statute, three years after, every person was outlawed who carried any cause by appeal to the court of Rome. Such laws were only rendered possible by the general complaint, that the taxes levied by the pope were five times greater than those levied by the king, and that everything was venal in that sinful city of Rome.

Gregory XI.—The next two popes, Innocent VI. and Urban V., are well spoken of as virtuous and peaceable men, but Gregory XI. who became pope in 1370, exceeded many of his predecessors in audacity and energy. He quarrelled and made war with the Florentines, but the latter gained the victory. Gregory removed from Avignon to Rome to restore the papal prestige in Italy, but it was too late. The Roman people had grown turbulent and disrespectful, and he would have returned to Avignon, but death prevented his journey, A.D. 1378. The need or the avarice of this pope is shown, by a letter of Simon de Sudbury, archbishop of Canterbury, in which at the Pope's dictation he demands of the English clergy the sum of *sixty thousand florins*, amounting to at least one-twentieth part of all their ecclesiastical revenues, and the same archbishop directs the bishop of Hereford to excommunicate such of his clerical subjects as shall refuse to pay.

SYNOD OF CANTERBURY.—Two years before, a subsidy had been demanded from the clergy by the king, Edward III. They complained that "almost every year such demands were made upon them not only by the king but by the pope, and that if his intolerable yoke could be removed from their necks, they might much more conveniently assist the *king in his necessities*. By such means the power and

influence of the papacy over the clergy was slowly but surely weakened. Could the laity alone have been squeezed by these needy and greedy popes, cardinals, and legates, things might have been different, but it was like cutting away the foundations of one's own house. It was in fact the realisation of the house divided against itself which cannot stand.

THE JUBILEE.—In 1350, Clement VI., decreed the celebration of a jubilee in accordance with the wishes of the Roman people. As pious people could no longer go on pilgrimage to Jerusalem, multitudes flocked to Rome, where they were fleeced in every way by the priests and the people. The former made harvest by showing their relics, and the latter by monopolising the provisions, and retailing them to the unfortunate pilgrims at famine prices. By these means, vast sums were obtained, and the great profit of this scheme caused it to be held afterwards every twenty-five years.

CHAPTER XXVI.

POPE AND ANTIPOPE.—On the death of Gregory XI. the Italian cardinals were compelled by the turbulent Roman people to elect an Italian pope, Bartholomew, a Neapolitan, who took the name of Urban VI. His pride, coarseness, and severity, soon sent the cardinals from Rome, who went southward to Fondi, in Naples, and there elected another pope, Robert, count of Geneva, who took the title of Clement VII. Urban remained at Rome; Clement removed to Avignon. France, Spain, Scotland, Sicily, and Cyprus, sided with Clement, the rest of Europe with Urban.

THE SCHISM OF THE WEST.—From this time for half a century, the Roman Church had two and sometimes three heads, and such an exhibition of envy, hatred, malice, and all uncharitableness was seen, as probably never disgraced the Christian world before nor since. While the infallible

successors of the apostles and their partisans were biting and devouring each other, to say nothing of the loss of life and property in their continual wars, pure religion almost died out of the land, the clergy laid aside all restraint, and became as openly wicked as the popes of Avignon had been. On the death of Urban VI., in A.D. 1389, the Italian cardinals appointed Boniface IX., and five years after Clement VII., when the French cardinals appointed Benedict XII. For some time efforts were made by kings and princes to settle the difference, but as neither of the popes would give way, it was found impossible to compose the difference. In 1397, the French Church seceded from the authority of both popes, and Benedict XIII. was imprisoned in his palace at Avignon by Charles VI., king of France.

“When rogues fall out,” saith the old proverb, “honest men come by their own.” This was to some extent realised in this quarrel of pope and antipope. Those kings and princes who had been the servants of the pope, and whose dominions had been drained of money by their exactions, threw off this heavy yoke, while the really pious among the people learned to look in a proper light upon the claims of men who would thus fight for temporal power, and led them to lend willing ears to the teachers of the gospel who were springing up in every direction to proclaim the way of salvation.

THREE POPES.—The disgraceful quarrel was carried on into the next century. Both popes were deposed by a council at Pisa, in A.D. 1409, as being guilty of heresy, contumacy, perjury, etc., and Peter of Candia was elected under the title of Alexander V. Thus, there were three popes, all of whom were doing their utmost to maintain their own position, and to damage that of their rivals. In the Italian edition of Platina, it is to be seen that there were *twenty-eight* instances between A.D. 469 and A.D. 1439 in which there were two or more popes at the same time. In the latter part of the fourteenth century the English clergy acknowledged Urban VI. as pope, while the French declared for Clement VII.

THE MENDICANTS.—Besides the quarrels of pope and antipope, there still continued, and even increased, the strife and jealousy between the Mendicant Orders of St. Francis and St. Dominic, on the one hand, and the regular clergy on the other. The influence of the members of the two chief orders was very great over the minds of the superstitious, which class by the way included nearly all who might be truly called pious, so that they held the position of confessor to most of the princes and great people, and were engaged in the chief political as well as religious transactions of the time. During the first half of the century, the two orders had been at enmity with each other, the cause of quarrel being that the Franciscans insisted upon carrying out strictly the rule of St. Francis, enjoining poverty on their order. They, moreover, had taken different views in the quarrels between the popes—the Franciscans generally being on the Italian side, so that the latter were in some countries dreadfully persecuted. These troubles did not prevent either order extending everywhere through Europe, upsetting parishes, and sorely troubling the regular clergy. The Franciscans boasted of having in their order some of the greatest writers and teachers of the day, and many learned books were written by them to show the superiority of emperors over popes, as well as the pride, ambition, luxury, etc., of the court of Rome.

RICHARD OF ARMAGH.—The Dominicans in England were opposed by the University of Oxford, because they rejected¹ its teachings, and enticed away its students to their monasteries. Richard Fitzralph, of Armagh, an Irishman, who was professor of theology there, and afterwards archbishop of Armagh, spoke and wrote boldly against them, but the Dominicans accused him of heresy, and he was summoned to Avignon to answer the charge before Innocent VI., and kept there three years until he died. He is believed to be the author of a New Testament in the Irish vulgar tongue, which was found in his Church.

JOHN WICKLIFFE.—The most powerful of those who

opposed the Mendicants in England, was John Wickliffe or Wycliff, professor of theology at Oxford, called the Gospel Doctor, and afterwards rector of Lutterworth, in Leicestershire. He had been on an embassy to Avignon, to complain to Innocent III. of the various grievances to which the Church of England was subjected. On his return he spoke so loudly against papal corruption as to excite the anger of some English prelates. Wickliffe was deprived of his Wardenship of Canterbury Hall, Oxford, by Simon Langham, archbishop of Canterbury, who appointed a Dominican monk to succeed him. He appealed to Pope Urban V., who decided in favour of the monk, after which he continued to assail resolutely and continuously the errors in doctrine and morals of both popes and friars. As the Mendicants found that he was too strong for them, they extracted nineteen articles from his published writings, which they sent to Rome that Pope Gregory XI. might convict him out of his own mouth. Nine of these were declared to be heretical, and the rest errors, and the pope sent bulls requiring the archbishop of Canterbury and the bishop of London to try the cause ; also requiring the king, Edward III., to aid the prelates, and the University of Oxford to give up the offender. Edward III. died before the bulls reached England.

THE TRIAL.—Wickliffe determined to stand his trial, being sustained by the friendship of the Duke of Lancaster, and of Earl Percy, Marshal of England, but on the first occasion these noblemen and the priestly judges had some dispute about the mode of trial, and Wickliffe was withdrawn. St. Paul's Cathedral was full of the populace, the greater portion of whom sided with Wickliffe, who had already wished that his countrymen might “*rede in Englyshe the gospel of Crist's lyf.*”

THE CHARGE.—From the charges we learn that Wickliffe denied the doctrine of Transubstantiation ; that the Church of Rome was any more the head of the Church than any other Church ; that when a Church made an ill use of her temporal possessions the prince of the country was bound to

take them away on pain of damnation ; that the gospel was sufficient to direct a Christian in the conduct of his life ; and that neither the pope nor any other prelate ought to have prisons for punishing offenders against the discipline of the Church. He scrupled not to call the pope “ Antichrist, the proud worldly priest of Rome, and the most cursed of clippers and purse cutters.” We need not therefore wonder that the priestly orders were exceedingly mad against him. In his subsequent writings, he objected strongly to auricular confession and indulgences, to the enforced celibacy of the clergy, and the imposition of monkish vows. On this account he is lightly spoken of by a section of semi-papists of this day, who would revive the mummeries of the dark ages, while eating the bread of the Protestant Church of England.

THE BIBLE.—While Wickliffe declared that the gospel alone was a sufficient rule of life, he laboured hard in translating the Holy Scriptures into the vulgar tongue to place it within their reach, so that from this time may be dated the dawn of the Reformation. After all his boldness and the efforts made by his enemies, he died in peace, and almost in the pulpit, at his quiet rectory of Lutterworth, to which he had been presented by John of Gaunt, Duke of Lancaster. Wickliffe is truly called the morning star of the Reformation ; the tracts and articles which he wrote on theological and religious subjects were scattered broadcast through Europe, and won for him numerous admirers and disciples, who spread his doctrines in their own countries, and their own language, until the Dominicans and Franciscans’ inquisitors hunted them out, and persecuted them to the death. Sundry councils were held, in which his works and doctrines were condemned, and in A.D. 1415, the council of Constance condemned his memory and works, ordered his body to be dug up from its quiet grave and burned, and his ashes to be cast far away from any burial place. Thirteen years after, during the bitter Lollard persecution, the sentence was carried into effect. The remains were exhumed and burnt, and the

ashes cast into a brook which flows into the Avon, and so, as Fuller says, they were conveyed into the Severn, and by the Severn into the narrow seas and the main ocean, to be an emblem of his doctrines, which are now spread over the wide world.

THE CELLITES.—Early in this century there arose a sect of religious people of both sexes called Cellites, who are remarkable as the originators of the Lollards, as they were called in Germany and other parts of Europe. They gave as a reason for the formation of their fellowship that the priests paid no attention to the sick and dying, so that during pestilences especially, they had no spiritual aid or consolation. The Cellites made it their special business to wait upon such while living, and to carry them to their graves when dead. As they did the latter with funeral hymns, they were called Lollards, from the old German word *Lollen*, to sing.

These Cellites, as Mosheim and others declare, were held in great esteem in many of the cities of Europe where they resided, on account of their kind attention to the sick, but they were violently persecuted by the priests to whom they gave so good an example, and by the mendicants whose gains and resources they diminished. The latter made grave charges against them to the pope, but by the influence of the princes and magistrates they were protected and afterwards exempted from punishment by the Inquisition. The Waldenses continued to make way, in spite of terrible persecution, for the Church was so corrupt, that everywhere thoughtful pious people could not help dissenting from it. In this century there was a mysterious but general awakening. There was a little leaven fermenting, which was shortly to leaven the whole lump.

HERESIES.—Among the heterodox developments of religion in this century we may mention the Brethren of the Free Spirit, the Flagellants, and the Dancers.

The Brethren of the Free Spirit have been mentioned elsewhere, but they had now vastly increased in numbers. A

celebrated leader of this sect was burned at Paris in A.D. 1310, who had published a book, in which she undertook to prove, that the soul, when absorbed in the love of God, is free from all laws, and may gratify every natural propensity without guilt.

Sundry councils were held and decrees uttered against them, yet they spread especially in Germany. One of their leading teachers, Walter the Lollard, was burned at Cologne, and the name Lollard, given it is believed in contempt to him, became afterwards a common term of reproach for heretics.

The Flagellants were so called, because they beat themselves with whips and scourges, under the belief that this flagellation, was of equal efficacy with baptism and the other sacraments, that by it, the forgiveness of sins might be obtained from God without the interposition of Christ. So ready are men to forsake the fountain of living waters, and to hew out for themselves with infinite trouble, broken cisterns which can hold no water.

THE DANCERS.—This sect originated at Aix-la-chapelle, and flourishes in Belgium. Like the Shakers of America, and the howling Dervishes, the people joined hands and danced in circles until they were exhausted, and fell down in a sort of fit, during which they declared that they saw wonderful visions.

Both Flagellants and Dancers lived by begging, and were generally wanderers from town to town, and though many of them were burned as heretics, they were found in Germany until the Reformation.

JOHN DUNS SCOTUS AND THE CHIEF WRITERS.—Besides those already mentioned, were John Duns Scotus, William Occam, John Tauler the Mystic, and Nicholas de Syra. Duns Scotus, the subtle doctor, a native of Dunse and a Franciscan monk, was the opponent of Thomas Aquinas, the angelic doctor. They were the leaders respectively, T. Aquinas of the Dominicans, and Duns Scotus of the Franciscans.

THE IMMACULATE CONCEPTION.—The doctrine, that the Virgin Mary was free from the stain of original sin, was a favourite one of the Franciscans, while the Dominicans held a contrary opinion. Duns Scotus declared that Mary herself was miraculously conceived and born out of the ordinary course of nature, that she might be a fit tenement for the Saviour of the world, and was considered to have demonstrated it in his work on the subject—although, as Waddington says, it is beyond the capacity of man to ascertain the truth of the dogma, this inscrutable and frivolous question formed a subject of important difference to the Scotists and Thomists of the Romish Church for more than two hundred years. It has been even a subject of important discussion in this nineteenth century, and is now a settled opinion of the faithful in the Romish Church. William, of Occam, the most illustrious pupil of Duns Scotus, was an Englishman, of Ockham, in Surrey. According to the fashion of the times, he was called the singular and the venerable doctor. He wrote much against the popes, and in favour of the secular power, and took the side of Philip the Fair, and of Louis of Bavaria, at whose court he was obliged to take refuge in his latter days.

John Tauler was a Dominican monk of Germany, and a popular preacher, whose sermons, for all the Sundays and festivals of the year, were studied and quoted by Luther, Melancthon, and other reformers.

Nicholas de Lyra was born at Lire, in Normandy, and some think was a Jew. He was a Franciscan, and teacher of theology at Paris, where he died A.D. 1340. His expositions of, and commentaries upon holy Scripture, were far superior to all others of his age, and contributed greatly to the knowledge of the Bible. Some writers have said, that the lyre of Lyra, helped greatly to stir up Luther to the work of the Reformation. There were many other writers, but these are the authors whose works had the greatest influence.

CHAPTER XXVII.

THE FIFTEENTH CENTURY.

STATE OF RELIGION.—The Church in the fifteenth century cannot be said to have made any real progress. It is true that all South Spain was freed from the Mahometan rule by Ferdinand and Isabella, and that many Moors, and a still greater number of Jews, became nominal Christians, rather than be driven from their homes, within a certain number of days, as was decreed by the Christian sovereigns of that country.

The nature of such conversions may be judged of from the statement often made, that many families who profess the Christian religion in Spain are to this day practically Jews.

THE GREEK EMPIRE.—The continued successes and westward progress of the Turks, and the conquest of Constantinople by the Sultan Mahomet II., entirely destroyed the ascendancy of Christianity in that direction, and with the exception of a few congregations of Nestorians, we are told that all Asia had become Mahometan.

POPES AND CLERGY.—The character of the popes and Church dignitaries grew worse rather than better, and every man with a claim to piety who wrote or preached during the early part of the century, complains in strong terms of the corruptions and vices of the teachers of religion. The history of the council of Constance, held A.D. 1414, gives the most convincing proof of this state of things. In the train of the cardinals and other princes of the Church, or it may be attracted by the meeting, Schlegel says, “There were present a great number of buffoons, prostitutes, and public girls.” The University of Oxford, A.D. 1414, complains in the following terms: “That whereas the carnal and lascivious lives of priests is at this time a scandal to the whole Church, and whereas their public fornication passes altogether unpunished, unless perchance by some trifling and secret

pecuniary penalty, it appears expedient, *for the purifying of the Church*, that if a priest of whatsoever order, is a public fornicator, he shall abstain from the celebration of mass during the time limited by law, and also publicly undergo corporal punishment." As a further instance of the shamelessness of the priests in England, ten years after this, John Russel, a preaching friar and priest was summoned before the convocation for having publicly preached at Stamford on Corpus Christi day, "that a monk might lie with a woman without committing mortal sin," which conclusion he caused to be affixed to the Church door.

THE POPES OF THE CENTURY.—These were, at its commencement, Boniface IX. at Rome, and Benedict XIII. at Avignon. The successors to Boniface were Innocent VII. and Gregory XII. In A.D. 1409, a council met at Pisa, when both popes, Benedict and Gregory, were formally deposed as "Heretical, perjured, and unworthy of the least respect." They then elected Alexander V., but as the other popes refused to submit, there were three popes instead of two, and the confusion became worse, and there were thus three infallible successors of the apostles ruling at the same time, but hateful and hating one another. Alexander V. died the next year, not without strong suspicion of having been poisoned by his successor John XXIII., a man of notoriously wicked life. Rendered timid by his own sinfulness, John XXIII. sought aid from the German emperor, Sigismund, who induced him to summon the famous council of Constance, which lasted four years, from A.D. 1414 to A.D. 1418. The council at once declared popes to be subject to general councils, and having done so, deposed John XXIII. Gregory soon after resigned. Benedict was deposed, and the whole of the cardinals united in the election of Martin V.

Martin V. died A.D. 1431, and was succeeded by Eugene IV., both of whom were distinguished by their efforts to prevent a reformation. During the rule of Eugene IV., the council of Basle met, and in A.D. 1439, a new pontiff was elected, and a new schism created. At this

time there were two popes, and two opposing councils at Basle and at Florence.

Pope Nicholaus V., in A.D. 1449, once more restored unity to the Church, and was afterwards distinguished for his peaceful character and love of learning. He invited learned men from Constantinople, and encouraged the teaching of Greek, but died A.D. 1445, chiefly, as it was said, from grief at the taking of that city by the Turks.

ÆNEAS SYLVIIUS. Pius II.—Nicholaus was succeeded by Callixtus, who ruled three years, and was followed by *Æneas Sylvius Piccolomini*, bishop of Siena, under the name of Pius II. This pope was noted for his great literary ability and numerous writings, and also for his inconsistency ; while bishop, he had defended the rights of councils against popes, and severely reprimanded any who spoke of appeals from councils to the pope. No sooner was he pope, than he veered quite round ; and publicly approved of all that which he had previously condemned : saying, that Pope Pius II. was to be listened to and obeyed, rather than *Æneas Sylvius*.

THE PRAGMATIC SANCTION.—This was an article against which Pius II. brought his power and influence to bear. It was a plan which had been adopted by Charles VII. of France, in an assembly of all the chief estates of his kingdom, and which was intended, like a Bill of Rights, to define the privileges of the pope on the one hand, and of the temporal powers on the other.

It secured the freedom of election to bishoprics, abbacies, &c., and the abolition of reservations, annates, and other vexatious claims, which the pontiffs were accustomed to make.

Pius II. managed to win from the superstitious and wicked Louis XI. the abrogation of this Pragmatic Sanction, but the French parliament would not agree to it, and it was therefore allowed to stand. Paul II., the next pope, ruled seven years, and decreed that the Jubilee should henceforth be held at Rome every twenty-five years. Sextus IV. and Innocent VII., were only remarkable for their earnestness in urging

the princes of Europe to make war against the Turks, whose western progress they dreaded, and Innocent for his eagerness to amass riches to provide for sixteen illegitimate children, born to him before he became pope.

ALEXANDER VI.—The close of this century was rendered notable by the accession to the popedom of Roderic Borgia, a Spaniard, who took the name of Alexander VI. It is scarcely possible to conceive of a man more shamelessly wicked, or a family who copied his evil example more fully, than this monster, and his four illegitimate children.

He is accused of every crime, and his children also, and he ended his wicked life as historians say, by drinking poisoned wine, which had been prepared for some wealthy cardinals who had been invited to feast with him, and whose property he hoped to inherit after having poisoned them.

RELIGIOUS MOVEMENTS.—We need no other testimony than that of the speakers in the councils of this century, especially that of Basle, to prove that the monastic orders generally, and the Benedictines and Augustinians in particular, “were herds of ignorant, lazy, dishonest, and debauched people, who rendered themselves odious by the gross licentiousness of their lives.”

Various efforts were made in France and Germany at a reformation of these orders, and in isolated cases they were not without effect, but the wealth of the institutions rendered any improvement difficult. Hence the continual ferment in the hearts and consciences of good men, which manifested itself in Italy, through Savonarola and the Fraticelli; in Germany, through John Huss and Jerome of Prague; in England, through the despised Lollards, the disciples of Wickliffe; and in France, through the remnants of the Waldenses.

JOHN HUSS.—When Richard II. of England was deposed by Henry Bolingbroke, the attendants of Anne, his queen, a princess of Bohemia, returned to their native country, and as is believed took with them the writings of Wickliffe, which were then making a great noise in the world.

However it happened, it is certain that those works quickly found admission there, and one young man was especially noted for his adoption of their principles. This was John Huss, dean, and afterwards rector, of the flourishing university of Prague, and confessor to the queen of Bohemia. He had been accustomed to preach fervent sermons to the people in the vulgar tongue, in which he ceased not to "inveigh against the corruption of the court of Rome, her indulgences, crusades, extortions, and all the multitude of her iniquities." At this time, some dispute occurred between the German students at Prague, and the Bohemian students, because the Germans were in a voting majority. Huss took the side of his country, and the king decided against the Germans; many of whom left Prague in disgust, and carried with them an inveterate hatred of John Huss, the preacher and rector of their forsaken *Alma Mater*.

CHAPTER XXVIII.

A NEW CRUSADE.—In A.D. 1411, John XXIII. ordered a new crusade against Ladislaus, king of Naples, and to obtain money offered fresh indulgences, sending his messengers in all directions. While advertising and crying up their wares in Prague, many of the people mocked them. Three of the mockers were seized and privately executed, but blood flowing from beneath their prison doors into the street, betrayed the fact of their execution. The people rose, obtained possession of the dead bodies, and carried them in procession to the various churches, chanting psalms and anthems, and buried them in the chapel of Beth-le-hem, in which Huss was accustomed to preach, having embalmed them with sweet spices and odours as martyrs.

COUNCIL OF CONSTANCE.—For this tumult, Huss was blamed, and John XXIII. summoned him to Rome, but he

declined to go. When the council met at Constance, Huss was at once summoned, and he went, having first obtained a safe conduct from the Emperor Sigismund, which was regarded as a pledge of his personal safety while out of Bohemia. Huss had doubts as to his personal safety, as we learn from a letter to a friend, written just before leaving Prague.

John XXIII. had given the strongest assurances of his safety, saying, "Though John Huss should murder my own brother, I would use the whole of my power to preserve him from every injury, during all the time of his residence at Constance." The council, however, determined to destroy Huss. He was soon imprisoned, though the emperor protested against it, and he was denied an advocate while sick in prison, on the plea that heretics could not be defended.

The council began by condemning the doctrines of Wickliffe, and ordering his exhumed remains to be burned, as mentioned elsewhere. They then caused eight articles to be drawn against Huss, the substance of which contained the heresies and errors of which he was accused, and which one easily sees to be identical with the doctrines of Wickliffe.

THE CHANGES.—Huss had stated, "That communion in both kinds was necessary for salvation ; that the bread remains bread after consecration ; that ministers, in a state of mortal sin, cannot administer the sacrament—while any one in the state of grace can do so ; that the Church does not mean the pope nor the clergy only ; that Constantine and other princes erred when they endowed the Church with temporal possessions ; that all priests are equal in authority ; and that ordinations and privileges reserved to popes and bishops are the pure effect of their ambition ; that the Church loses the power of the keys, when the pope, cardinals, and clergy are in mortal sin ; and, lastly, that excommunication may be disregarded with safety." Huss had repeatedly challenged his enemies to meet him at Constance, saying, "If any shall there convict me of any error of any doctrine of the Christian faith, I refuse not to undergo the last

penalties of heresy." When called upon for his reply, he appealed to the Scriptures, but his voice was drowned in a tumult of scorn and derision ; his examination was continued in the same style on several successive days ; but though he was worn out with imprisonment and sickness, he declined to retract his opinions, until he should *be better instructed* of the council. Their business was not to instruct ; they had evidently decided to condemn. Even the emperor had concluded, "that among the errors of John Huss, there was not one which did not deserve the penal flames."

He was accordingly condemned, and during a whole month, which intervened between the condemnation and the execution, he was continually urged to recant. Yet on the eve of his execution he wrote to the senate of Prague— "Be well assured that I have not retracted, nor abjured a single article. The council urged me to declare the falsehood of every article drawn from my books ; but I refused, unless their falsehood could be demonstrated from Scripture. So do I now declare, that I detest every meaning which may be proved false in those articles ; and I submit in that respect to the correction of our Saviour Jesus Christ, who knows the sincerity of my heart."

EXECUTION.—Huss was burned at the stake on July 6th, A.D. 1415. His ashes were carefully collected and thrown into the lake of Constance, but his disciples tore up the ground on which the fagots had been placed, regarding it ever with sacred reverence.

JEROME OF PRAGUE.—Among the few brave Bohemians who had gone to Constance with Huss, one of the most prominent was Jerome, of Prague, said to have been more learned and eloquent than Huss, but a layman, and consequently not a preacher. He was summoned before the council, and accused of the same errors as his friend Huss. At first he was firm, but the terrible death of his friend, and very bad treatment in prison, shook his courage, so that at his third hearing he agreed to recant his errors, which he accordingly did, but was not released from prison.

He soon, however, recanted his recantation, and entreated that he might be allowed another public audience, when he recalled his former words, and declared that he had been urged thereto by the fear of a painful death. He was at once condemned to be burned. *Æneas Sylvius*, who wrote a history of Bohemia, says of their death, "They both went to the fire as constant or courageous in mind as others hasten to banquets, uttering no sound, which would show an unhappy state of soul. When they began to burn they sang a hymn, which the flame and fierceness of the fire was hardly able to interrupt. No one of the philosophers is reported to have died a natural death, with so brave a mind, as they died by fire."

REFORM IN BOHEMIA.—The nobles and people of Bohemia expressed their indignation *freely to the council, at the shameful death of Huss.* They at once decreed to him the honours of martyrdom, and having spread three hundred sacramental tables in the open air, they celebrated the communion in both kinds.

Martin V. soon after published a bull of excommunication and of crusade against the heretics, and war began, conducted by Zisca on the part of the Bohemians, and by Sigismund on part of the Catholics. The Bohemians, full of enthusiasm, gained several victories over the Imperialists. They were divided into two sections, and took the name of Taborites, from *Tabor*, "a camp" (these were the more earnest section), and Calixtines, who merely demanded participation in the Calix, or cup (these were more politic and lukewarm); and the war was carried on with great cruelty on both sides, until Zisca died in A.D. 1424, when efforts were made to settle the dispute. The Bohemians were invited to lay before a convocation at Basle their ultimatum. Their terms of reconciliation were as follows:—"The use of the cup in the sacrament, the free preaching of the word of God, the abolition of clerical endowments, the punishment of heinous transgressions and mortal sins (in the clergy as well as laity)." After two months' wearisome arguments on the part of the council, by

which the Bohemians remained entirely unmoved, they returned home without having affected anything.

CIVIL WAR.—The Catholics had made use of the conference to find out some little differences between the Bohemian disputes. They succeeded in sowing dissension among them, and a civil war followed. The Taborite veterans, who were invincible in war, were now overcome by priestly cunning. After a battle, in which the Taborites were defeated, the Catholic leader, Maynard, managed to secure many of the most noted among them as prisoners. These were specially invited to lodge in barns which were prepared for them, and while shut in these, the barns were set on fire, and all the inmates, amounting to several thousand, were burned to death. The war, which had lasted twenty-two years, was thus barbarously ended. The King of Bohemia was deposed by Pope Paul II., and his kingdom given to another, while those who dissented from the Romish faith, were submitted to a course of treatment which resulted in their restoration to that communion, or to exile from their homes and country. Wenceslaus, who was king during the time of Huss, is said to have died of fright at the prospect of excommunication and civil war.

SAVONAROLA.—Italy had its martyrs as well as other countries. Jerome Savonarola, the son of a physician at Ferrara, became a Dominican monk, in A.D. 1474, unknown to his parents, who would have desired otherwise. He became a famous preacher and went to Florence, where his attacks on the prevalent vices of the day, produced a reformation in morals. But in attacking vice, he had smitten fiercely both bishops and clergy, as they made most money among a sinful people; and in consequence of complaints made against him, he was summoned to Rome by Pope Alexander VI., but knowing the character of that wicked man, and being sustained by the favour of the people, he refused to go. A Franciscan monk was sent to refute his doctrines, but as this could not be done, his enemies, who were numerous and powerful, proposed an ordeal by fire, as

an appeal to popular superstition, which in such times could not but excite attention.

Savonarola was unwilling to pass through the fire, but he found a substitute, and a day was appointed for the spectacle in public. In consequence of a dispute as to what each should wear on the trial they separated without performing the ordeal, and while the people who had waited a long time retired in disgust and disappointment, Savonarola was seized, imprisoned, tortured, and quickly burned at the stake. Thus perished a man of genius, who seems to have believed himself inspired, whose influence was wonderfully great over the Florentines, but who could not withstand the multitude of enemies who had banded together against him. But his blood cried unto God from the great square in Florence, and not in vain. That city, which he declared to be another Babylon on account of its gross iniquity, was doomed to be visited by the weapon of the destroyer, and to be from that time almost to the present, a hideous example of crime of all kinds, equalled only by its glaring misgovernment. A monument of what priestly rule can effect in hindering the progress of intelligence and virtue from generation to generation.

THE LOLLAARDS.—England was disgraced about this time by the statute obtained by the Bishop Arundel called "De Heretico Comberendo," which declared, "that whoever without authority should read the Scriptures in the mother tongue, should suffer punishment as a heretic." As the writings of Wickliffe and the translation of the Scriptures into the common language had excited an eager desire among the people to read, many persons were burned for the offence. This did not stop the progress of the truth, for Knighton, a Romish writer says, that in the reigns of Henry V. and VI., "A man could not meet two persons on the road, but one of them was a disciple of Wickliffe." In the reign of Henry V. the Rev. W. Sautrè, the famous Lord Cobham, Badeley, and nearly forty others, were cruelly put to death, because they denied that the bread of the sacrament was anything

else but bread after it had been consecrated by the priest, and William Taylor, because that he said that prayers should be addressed to God only.

INQUISITION.—This fearful institution, which had long been busy in France and Germany, was introduced into Spain in A.D. 1481. The most cruel deeds were performed there against the Jews and Moors, who had been compelled to profess Christianity or leave the country, and very many of whom were suspected of secretly practising their old religions. The operation of the tribunals was committed to one Thomas, a Dominican monk, by whose zeal four thousand victims were hunted out, and burned within four years. Multitudes of industrious families of Jews and Moors left the country to escape the terrible persecution, and Spain thereby received a blow and a curse from which she has never recovered.

THE FRATRICELLI.—The Franciscan order called Fraticelli, who still persisted in obedience to the original vow of poverty, were often as bitterly persecuted as the worst heretics. Their condition of poverty, amid the gross luxury of the other professors of religion, was a standing rebuke, which was not to be borne, and everywhere they were hunted out and burned. They insisted on the dogma, that those were most like Christ, who lived in a state of dependence and mendicity.

WRITERS OF THE AGE.

REALISTS AND NOMINALISTS.—It is scarcely credible, yet the testimony is so abundant that we must accept the assurance, that much of the ill-feeling and persecution of this century was caused by the old dispute between the Realists and Nominalists. These factions had arisen so early as the tenth century, when the chief subject of study was that of Logic. It originated in the question as to the scope of what are called universals in logic, whether

they belong to the class of real existences, or whether they are mere names. Those who decided in the former were called Realists, of the latter Nominalists. It was indeed a strife about words in the first instance, and a strife to no profit, but as in many other controversies, the Realists and Nominalists grew to hate each other bitterly, and the strife embittered every university and learned body in Europe.

PRINTING INVENTED.—Italy was now the chief seat of learning, but in France and Germany the study of Hebrew and Greek was revived. Learning generally received a vast impetus in this century by the invention of printing. This invention is ascribed to John Gutenberg of Mentz, or Mayence, on the Rhine, about AD. 1440. As the natural result of this invention, the works of the best authors of ancient times were drawn out of the libraries of convents and colleges, and so quickly multiplied as to be accessible to a much greater number of students.

GREEK LITERATURE.—The taking of Constantinople by the Turks, had sent westward a multitude of learned Greeks, who taught that language throughout Europe for a living, so that there was a complete revival of Greek literature. In Italy the writings of Plato took the place to a large extent of those of Aristotle. The means of education were greatly increased by the founding of the religious order of the Brethren and Clerks of the Common Life. Of these, the Clerks devoted themselves to the instruction of youth and the multiplication of books, and they built or formed schools wherever they went. In these schools many learned men were trained, among others the Dutchman, Erasmus, who was afterwards professor of Greek in the University of Oxford. These schools were afterwards gradually extinguished by the Jesuits.



PART V.

CHAPTER XXIX.

THE SIXTEENTH CENTURY.

FHE REFORMATION.—The great theme of history in this century is that of the Reformation, which, long prayed for by devout Christians throughout Europe, came at length in a manner quite unexpected. The object of the great councils of Pisa, Constance, and Basil, had been the reform of the Church, but they had effected nothing, except to demonstrate the folly of those who composed them. Disputes between the popes and councils, and the claim of each side to absolute infallibility, had done much to shake the confidence of earnest men in the Roman Catholic system generally, but especially in the papacy.

THE POPES.—There was however no fear of such a movement at Rome, where Alexander VI. died in his sins, in A.D. 1503, followed by his successor, Pius III., a month afterwards, when Pope Julius II. was chosen to fill that post. After a man so notoriously wicked as Alexander Borgia, Julius II. appeared respectable, but there is abundant evidence to show that he was more occupied in extending his temporal power than in sustaining the kingdom of Christ on the earth, for he was more or less engaged in wars throughout his pontificate.

LOUIS XII.—After making war against the Venetians, who had long been the great defenders of Europe against the Turks, he had organised a war of Italians, Swiss, and Venetians, against Louis XII. of France, the result of which was, that Louis raised a great army against Julius, and in union with the emperor of Germany and some French cardinals, after consulting the clergy of France, had called

a council at Pisa, in which the conduct of the pope was condemned, and Julius himself suspended. An opposition council was summoned to meet at Rome, which condemned the acts of the council of Pisa, and were about to proceed to extremities against Louis, when the pope died, and the council closed. On this occasion, the King of France had caused the French coinage to be stamped with the words, "Perdam Babylonem," I will destroy Babylon.

LEO X.—This pope, who succeeded Julius, was less warlike, but equally unfit to hold any prominent position in a religious community. Learned according to the standard of the times, he delighted in the society of learned men, and encouraged literature and art. But it is easy to see that he was in no degree influenced by spiritual religion, and that his great aim in life was to minister to his own pleasures. His wanton extravagance in the use of the public money, induced him to adopt any means by which his exchequer could be replenished, and this led ultimately to the outbreak which began the Reformation.

INDULGENCES.—The needs of the papacy led to increased traffic in the sale of indulgences, the nature of which may be judged of from the tariff of dues or fines to be paid to the papal chancery, by which we learn that a dean could be absolved from murder for a sum of twenty crowns, while a bishop or abbot for three hundred pounds might commit a murder whenever he pleased, and for one hundred pounds any clergyman might be guilty of the grossest unchastity. The French Catholic divine, Claude Espence, in his commentary on the Epistles to Titus, speaking of this list or book of prices, says, "There is a book extant, which like a venal prostitute appears openly before the public here at Paris, and is now for sale, as it long has been, entitled, 'Taxes of the Apostolic Chancery,' from which more crimes can be learned than from all the writings concerning the vices, and in which license is promised to very many, and absolution offered to all purchasers." These indulgences were hawked about by priests, who were men of base and

profligate character, and the evil grew so great that in the Roman Parliament at Nuremberg, in A.D. 1522, loud complaints were made, that they were exhausting the resources, and subverting piety and good morals in the whole country.

THE CLERGY AND MENDICANTS.—While the popes and bishops thus lived scandalous lives, as might be expected, the clergy and various orders of friars were no better. Moreover, in addition to their own sinful habits and evil example, they behaved with oppressive harshness to the common people, more so as Gaudamus and others declare, than the secular princes and barons, or even the civil magistrates. The chief cause of this evil state of things is to be found in the fact that “sacred offices were everywhere bought and sold, and it was difficult for pious men to get possession of any good living in the Church, but very easy for the vicious and unprincipled. The greater part of the priests, on account of their indolence, their unchastity, their avarice, their love of pleasure, ignorance, and levity, were regarded with utter contempt, not only by the wise and good, but likewise by the common people.”

CLERICAL IGNORANCE.—As an instance of the ignorance of those among them who professed to be learned, we are told that when Reuchlin had succeeded in reviving the study of Hebrew, the Dominicans induced the emperor Maximilian to command that all Jewish books should be burned, and when Erasmus published an edition of the Greek Testament, and some of the Greek Fathers, they declared that he was sinning against the Holy Ghost.

Carlstadt and von Ern, both state that no one could be found who knew enough of the Bible to dispute with Luther any more than with John Huss; that any one who freely read the Bible was called an innovator and a heretic, and regarded as laying open the Christian religion to the attacks of heretics. Many writers openly state that to encourage the people to be good, by instructing them in the faith of the gospel, would have been scouted by those who sold indulgences as damaging to their trade and their revenues.

CHAPTER XXX.

LUTHER.—There had long been a general and earnest desire for Church reform among the good of all nations, and in this century, it was evidently the work of God upon the hearts of such men as Martin Luther and Philip Melancthon, in Germany ; Zwingle, in Switzerland ; Olaus Petri, in Sweden ; Farel and Roussel, in France ; John Knox, in Scotland ; and others of less note throughout Europe.

Every great council had been called with the avowed object of effecting a reform in the morals and manners of the clergy ; they had signally failed of success, but God had provided the means, and prepared the chief agent in the person of Luther. Born at Eisleben, in Saxony, the son of a miner, he from infancy, by the self-denial and zeal of his father, was devoted to a search after knowledge, having the advantage of the great stimulus which had recently been given to learning by the invention of printing.

BOYHOOD OF LUTHER.—The reformer speaks of his home education as being very strict and even severe, and of his school education as something positively barbarous, yet only in accordance with the custom of the times. At the age of fourteen he was sent to the Franciscan school at Magdeburg, where, in the midst of strangers, he had scarcely enough to supply his most pressing wants, and often wandered about the city and its surrounding villages, singing hymns or part songs, as a means of procuring money or food, in other words, begging his bread. After spending a year at Magdeburg, he was removed to Eisenach, where he had relatives, but soon found that they could not or would not help him. Nevertheless, God provided him a home among strangers. One evening when reduced to an extremity of hunger and misery, after being repulsed from three doors, one suddenly opened at which he had not knocked. An excellent Christian matron, Ursula Cotta, took him in and gave him food, and

soon afterwards, with her husband's consent, supplied him gratuitously with board and lodging. He remained there until he was eighteen years of age, when he was removed at his father's expense to the university of Erfurt. Speaking of these boyish days, he says, "Do not despise the boys who go singing through the streets begging a little bread for the love of God: I also have done the same." When the son of Ursula afterwards became a student at Wittemberg, Luther became the first doctor of the age, gladly received him into his house, and treated him as his son.

LUTHER, A MONK.—While a student, a terrible event happened to him. Walking in the fields with an intimate companion, a sudden storm arose; his friend was killed, and himself stunned by a flash of lightning. He immediately

- joined one of the most rigid orders of mendicant friars, called the Augustine Eremites, and entered a convent, where he occupied himself in the most servile and menial offices with so much humility and earnestness as to secure the favour and commendation of his superiors.

LUTHER, A PROFESSOR.—In A.D. 1508, Staupitz, the vicar-general of the Augustine orders of Saxony, sent him to Wittemberg to be professor of philosophy, much against his own wishes. In A.D. 1510, he went to Rome on business, and there saw what was afterwards of great use to him in forming an estimate of popery in its head-quarters.

ROME IN A.D. 1511.—Luther naturally expected that religion would flourish in Italy, but above all in Rome. He found it the seat of luxury, profanity, and even atheism. The most scandalous vices were common, robberies and murders committed daily, and disbelief in Christianity was openly avowed, even in the papal court. The ordinary religious services were performed as irksome tasks, and when Luther went to assist in celebrating mass, other priests had said seven masses while he was saying one. While dining in a large company of prelates and clergy, his heart was pierced with sorrow at the ribald conversation and buffooneries. Priests boasted, amid roars of laughter, how they had cheated the

ignorant people. In the sacrament, they misused the words of consecration, with which they professed to change the bread and wine into the real body and blood of the Saviour, saying, "Bread thou art, and bread thou shalt remain ; wine thou art, and wine thou shalt remain ;" and laughed because the people worshipped when the elements were elevated. Of Rome at this period, Ulrich von Hutten, a German writer, says, after having lived there some time, "There are three things which a traveller commonly brings away from Rome : a guilty conscience, a disordered stomach, and an empty purse. There are three things which are not believed in at Rome : the immortality of the soul, the resurrection of the dead, and hell. There are three things which are traded in at Rome : the grace of Christ, ecclesiastical dignities, and women." The above is to be found in a publication by Ulrich von Hutten, called "The Roman Trinity," noticed by D'Aubigné. Infessura, a Roman Catholic writer, says of this city and of the priests, "Every ecclesiastic had a mistress, and every convent was a house of ill fame."

LUTHER, A CONFESSOR.—On his return from Rome, he was made Doctor of Divinity, and became an earnest preacher of the doctrine of justification by faith in Jesus Christ, the only Saviour. His manner was so earnest, and the matter of his sermon so different from the ordinary pulpit harangues of the period, that crowds attended his services in the Augustine Church at Wittemberg. So early as A.D. 1502, while studying in the university library at Erfurt he had found a Latin Bible, the first he had ever seen, and which he made it his business to study on every occasion, year after year storing his memory and heart with its glorious truths. It now became a part of his professional duty to hear the confessions of the devout attendants at the church.

LUTHER AND TETZEL.—At this time, the sale of indulgences was farmed out by the papal government to rich merchants of the cities of Italy and Germany, who employed agents to go about the country, through town and village, to urge their purchase upon the people. Among them was John Tetzel,

a Dominican, who having a plausible tongue, had become noted for his success in puffing off his wares. The price of the indulgence was graduated, so as to meet all cases of rich and poor, of great criminals, and of petty offenders. Princes and bishops paid twenty-five pounds, abbots and barons six, while the poor were beguiled of their pence. An indulgence for adultery cost six pounds, for sacrilege and perjury nine, for murder eight, and for magic two. The blasphemy of the seller is astounding, "I would not change my privileges," said he, "for those of St. Peter in heaven, for I have saved more souls by my indulgences than he did by his sermons." "Indulgences serve not only the living but the dead." "As soon as the money rattles at the bottom of the chest, the soul is delivered from purgatory, and flies into heaven."

People bought the indulgences, and did not fail to take advantage of them. On going to confess their sins to Luther, when he ordered some act or work of penance for sin, before he gave them absolution, they showed him the indulgence from Tetzel, which required that they should be absolved from their sins without penance. Hence the quarrel between Luther and Tetzel, and here was the great turning point in the life of Luther, and the virtual beginning of the Reformation, the course or ending of which Luther himself had probably no idea of, when he commenced his thunders against the abuse. He began immediately to expose the iniquity of the indulgences, and to preach the Christian doctrine of forgiveness, and shortly after, on the eve of All Saints' day, he fixed on the door of his church ninety-five propositions, in which he declared and demonstrated the sin and folly of the indulgence system, these printed propositions were quickly circulated by thousands throughout Germany. Tetzel was alarmed and soon almost mad with rage, but Luther continued his course, and though the propositions were answered by Tetzel and his party, and subsequently burned, they had taken hold of the minds of the people and were believed. The students of Wittemberg retaliated, seized eight hundred copies of the

theses of Tetzel, and burned them in the market-place, amid the applause of an immense crowd of spectators.

SYLVESTER PRIERIAS.—This man, the master of the palace of the pope at Rome, was among the first to see the financial consequence to the papacy, should Luther's opinions become popular, and he tried to meet them. He asserted in plain terms, that "the Roman church was infallible, giving authority and strength even to Holy Scriptures ; that the pope through his indulgences could remit any degree of sin, even to the violation, were that possible, of the mother of God ; that the indulgence, though not revealed in Scripture, was no less certainly established by the authority of the pope, and that whosoever denied these truths was a heretic."

LUTHER PERSEVERES.—These assertions of Prierias, and the outcries of the Dominican inquisitors, that the pope should quickly burn the heretic, greatly alarmed the Augustine monks and people of Wittemberg, who besought Luther to desist. But they neither understood his character, nor the vast importance of the controversy. "Beloved father," said Luther to his superior, "all this affair, and this attempt at reform, will suddenly fall to the ground if it be not undertaken in the name of the Lord. But if it be so we must leave it to the Lord to finish it." He then published an explanation of his first theses, which he sent to the pope in May, A.D. 1518, with a respectful letter, asking him to consider the subject. In August of the same year Luther was summoned to Rome, where his opponent Prierias was appointed to judge his cause.

CARDINAL CAJETAN.—The summons to Rome alarmed the friends of Luther, and among them Frederick the Wise, elector of Saxony, whose glory it is to have been a consistent friend of Luther and the gospel, through all the struggle. They knew that if Luther went to Rome he would never return, moreover the ecclesiastical laws of Germany forbade his trial at Rome, and they succeeded in the withdrawal of the summons, and the appointment of Cardinal Cajetan, who was then legate to the German diet at Augsburg, to hear

Luther, and to be his judge. Cajetan, though one of the most learned men of the time, was like Prierias, a Dominican ; he was also a friend of Tetzel, and therefore an enemy to Luther. His instructions required him to obtain the retraction of the heretical opinions, or to send the heretic in bonds to Rome ; but Frederick would not allow him to go to Augsburg without a safe conduct from the Emperor Maximilian, and two of his own counsellors to be his companions, and to aid him with their advice. He had three interviews with Cajetan, who tried to convince him by arguments from the canon and from the scholastic theology, that the pope could dispense pardon for sin, "from the vast treasury of the merits of the saints," of which he was the almoner. Luther would admit of none but Scripture arguments, and was proof against the threats and entreaties of the cardinal, until the latter becoming enraged, the reformer declared that he should appeal "from the pope ill informed to the pope well instructed."

CHARLES VON MILTITZ, A.D. 1519.—Cajetan having signally failed in dealing with Luther, the pope appointed another legate, Charles von Miltitz, a Saxon knight of better temper. He was sent with a golden rose, consecrated by the pope, as a present to the Elector Frederick, to induce him to side with the pope against Luther, who was to be sent prisoner to Rome to be punished according to his deserts. Miltitz invited Tetzel and Luther to meet him at Altenburg ; Tetzel excused himself, saying that his person was no longer safe in Saxony, but Luther went at once to meet the legates, who treated him with great respect, and succeeded in inducing the reformer to write a submissive letter to the pope, promising on his part to cease the controversy, if the pope would use his authority to impose silence on his antagonists. The papal party were unwilling to agree to this ; a discussion took place between Luther and Eck, a champion of the pope, in which the victory was so clearly on the side of the truth, that Eck left Leipsic, where the conference was held, full of rage, and determined

on the destruction of Luther and his doctrines. Many noble Catholics were convinced by this meeting of the truth of Luther's doctrines. In this manner, and by the will of God, the work of Miltitz was entirely undone, Luther was left free to use his tongue and pen for the glorious truths of the gospel.

THE END OF TETZEL.—During the dispute, Miltitz met Tetzel at Leipsic, reproached him vehemently as the cause of the mischief, and threatened him with the fiercest indignation of the pope. As there were serious discrepancies in his money accounts, through embezzlement or reckless expenditure, he was greatly alarmed; retired from his public duty, and died shortly afterwards, overwhelmed with grief and mortification.

DEMANDS OF LUTHER, A.D. 1520.—Encouraged by the success of his preaching, and especially by that of his printed works, which were sold by thousands, and spread into all the countries of Europe, Luther now began to urge that the pope and cardinals should be deprived of their temporal power, and endowed with such spiritual influence and authority only as was warranted by their sacred office. He fearlessly exposed the avarice and pride of the papal legates, and the useless lives led even by those monks who were faithful to their vows; he urged the propriety of a married priesthood, as "in accordance with the institution of our Lord Jesus Christ and his apostles," and as the surest means of removing the most crying and scandalous evils from the Church, and declared "that the devil alone had persuaded the pope to prohibit the marriage of the clergy." He proposed that the fasts and feasts of the church should be abolished, and no day but the Lord's-day religiously observed; and urged that heretics should be convinced of their error, out of the Scriptures, and not conquered by torture and fire. He also urged parents by no means to send their children to schools and universities, where the word of God was not supreme. This appeal to Christians throughout Europe spread like wild-fire, the more perhaps, that just before, a

papal bull had been published, in which Luther was condemned as a heretic, his books to be burned, and he himself delivered over to punishment. Eck was appointed to publish it in Germany, and wherever he went he met only with insult, and in many places could not even venture to publish the book. The whole proceeding only tended to render Luther more popular.

CHAPTER XXXI.

LUTHER TO THE NOBLES.—The controversy held at Leipsic between Eck and Luther, made it essential that the latter should enter into the subject of the doctrinal errors as well as the more patent abuses of the Romish Church. In this he was assisted by the learned Melancthon. He says, “I am compelled to become every day more learned.” The result of his researches was soon after made known in his grand letter to the Christian nobles of the German fatherland, beginning, “Grace and strength from God be with you, most noble and gracious lords. It is not from mere forwardness and wantonness, that I, a poor man, have undertaken to speak before your high dignity; the necessity and trouble which afflicts all estates of men in Christendom, and especially in Germany, has moved not only me, but every man to cry aloud for help.”

After a picture of the manifold oppressions of the Church by the pope, there follows advice for reforming the Church. “That every prince, peer, and free town, should strictly forbid their subjects to pay annates to Rome, and quite abolish them.” “That as the pope with his Roman usages, commends arms, aids, reservations, Peter’s pence, incorporation, union, pensions, palls, chancery rules, and such tricks, draws to himself all German benefices without authority or right to do so, and grants or sells them to strangers at Rome, who do nothing for them in Germany, whereby he robs the ordinaries of their due, and makes ciphers and puppets of the bishops; so should the nobles resist him as the common

enemy and destroyer of Christendom, and restore their rights and their offices to the ordinaries or bishops. That the Roman See should abolish the officia (the receivers of fees on appeal), and lessen the swarm of vermin at Rome, to the end that the pope's household may all be supported from the pope's own possessions."

"That the pope should have no power over the emperor, except to anoint and crown him at the altar, as a bishop crowns a king; and that the devilish etiquette should no longer be allowed, that the emperor should kiss the pope's foot, or sit at his feet, or hold his stirrup, or the rein of his palfrey, when he sets out on horseback; much less swear allegiance and true homage to the pope, as the popes have had the impudence to demand, as though they had a right to do so." "It was the devil who invented such haughty arrogant demands of the pope, that in due time he might bring in Antichrist, and exalt the pope above God as many already have done." "That kissing the pope's foot be discontinued as an Antichristian act, for a poor sinful man to let his foot be kissed by one who is a hundredfold better than himself. It is also an odious piece of the same scandalous etiquette, that the pope should allow himself to be carried aloft on men's shoulders like an idol with unheard of pomp. What Christian heart can or ought to behold with pleasure that the pope, when he wishes to communicate, sits still as a gracious sovereign, and has the sacrament reached to him with a golden reed by a kneeling cardinal, as though the Holy Sacrament were not worthy that a pope, a poor stinking sinner, should rise up to do honour to his God." "That no more pilgrimages to Rome be permitted." "That no more monasteries be built by the mendicants, who promise much and perform little. It has done no good, and never can do good for men to run vagabond through the country, from which nothing has arisen but hatred and envy between priests and friars, and great trouble to common people." "We see also how the priesthood have fallen. Many a poor priest is burdened with wife and children, and a heavy

conscience, and no one attempts to help him." "Liberty should be granted to pastors by a Christian counsel to marry and avoid peril of sin. For as God himself has not bound them, man may not do so."

"That all festivals be abolished, and Sundays only retained, because that these festivals are now kept up with drinking, idleness, and wickedness of all kinds, so that thereby we anger God more on holy days than on other days." "No person should possess more than one benefice or preferment." "My friends, the theologians, in their love of toil and labour say, let the Bible alone, and read the sentences. I think the sentences should be read by young divines, and the Bible remain with the doctors." "In learning, Aristotle holds sway even more than Christ, although the old heathen teaches in his *De Anima*, that the soul of man dies with the body, and his ethics, which is acknowledged as his best work, is more directly opposed to the grace of God and Christian virtue than any other book." "Above all in the higher and lower schools, the chiefest reading should be in the Holy Scriptures, and for young boys the gospel." "And would to God every town had a girls' school, in which the girls might hear the gospel one hour every day."

After speaking against the secular faults of costly clothing, excess in foreign spices, usury, eating and drinking to excess, and common brothels, he concludes, "I fear much I have pitched my voice too high, proposed much which may seem impossible, and assailed some points too sharply. But what can I do? I am bound to speak; if I had the power I would act thus! I had rather the world were angry with me than God. Man can do no more than take away my life. To this day I have often offered peace to my enemies, but as I see God has compelled me through their means to open my mouth wider and wider. So far as I know, my cause is so just, that it must be condemned on earth, and only justified by Christ in heaven. Therefore, let them come bravely on, be they pope, bishops, priests,

monks, or learned men; they are the right persons to persecute the truth as they have always done. God grant us all a Christian understanding, and especially to the Christian nobles of the German nation, a true spiritual courage to do the best for the poor Church. Amen."

THE BULL BURNED.—In December of the same year, a pile of wood was raised in a public place, near Wittemberg, and being lighted, Luther at the head of a vast body of professors, students, and others, cast into the fire the canon law and all the decretals of Rome, ending by placing therein the bull which had been just promulgated. The next day he ended his sermon, by declaring, "that whosoever takes pleasure in the religion and worship of the papacy will be eternally punished in the life that is to come."

At Louvain, the princess Margaret replied to the assembled clergy, who wanted her to aid in persecuting Luther's adherents, that as according to their statement, Luther was but an ignorant monk, "they who were learned and numerous should write against him." On the day appointed a huge fire was prepared, and a number of students and citizens pressed through the crowd with large volumes, which the monks thought were Luther's works; their vexation may be imagined when they discovered that they were all books in common use by Catholic divines.

The count of Nassau, said to the Dominicans, who wished to burn Luther's books, "go and preach the gospel better than Luther, and you will have no reason to complain of any one."

The nuncios of the pope met Frederick of Saxony at Cologne, and urged him to punish Luther, or to send him to Rome. Frederick replied, "that he was not at all sure that Luther was in error, and until he was proved so from Scripture he must protect him." Meanwhile Wittemberg was thronged with students of theology; three presses were constantly engaged in printing his works; letters poured in upon Luther from men eminent in learning and position; and not only were his services and sermons attended by

crowds, but many foreigners came from afar to see the man who had thus dared to expose the errors and corruption of the papacy.

THE NUNCIO ALEANDER.—On the publication of the pope's bull against Luther, in A.D. 1520, Aleander and Caraccioli were appointed legates to Germany to publish it, and enforce its decree against Luther and his books. Aleander was skilled in intrigue, and knew best how to exercise the influence which his position gave him, but he failed to induce Frederick the Wise to discard Luther.

CHARLES V.—The young king of Spain had just been elected emperor of Germany: the nuncio succeeded in inducing him to undertake to stem the torrent of heresy, originated by this audacious monk. A Diet was about to be held, when all the princes of Germany would be assembled, the pope desired Aleander to attend this, and to demand that the secular arm of the princes should be exercised to suppress the heresy.

The Diet met at Worms, in January, A.D. 1521, one of the largest assemblies of the kind ever held, to do honour to the young emperor. Aleander demanded at once that Luther should be proscribed, but Frederick the Wise, who had refused the imperial crown for himself, and to whom Charles was under great obligations, advised the emperor to do nothing contrary to the rights of the Germanic princes, and the laws of the empire. In spite of the pope and the nuncio, therefore, he determined to hear the charges against Luther, and to summon him to defend himself before the assembled princes and prelates of the great Federal Parliament or Diet, then sitting at Worms.

LUTHER LEAVES WITTEMBERG.—Before the elector would allow Luther to go to Worms, he procured a safe conduct signed by the emperor, and by all the German princes through whose states he must needs travel in his journey. This he did, mindful of the fate of John Huss, who had been so wickedly condemned at the council of Constance. The friends of Luther were much opposed to his journey,

because they knew that the nuncio and the rest of the popish party held the doctrine, "that no faith should be kept with a heretic," which they would not fail to urge on Charles. Their fears were not without foundation, the nuncio did urge the punishment of Luther in spite of the safe conduct, but Charles replied, "If good faith were banished from the whole earth, it ought still to find refuge in the courts of kings." His enemies dreaded his public appearance because they had a kindred dislike to the truth that the same party has still, and were satisfied that he would appeal to Holy Writ in his own defence. Both friends and enemies therefore tried to hinder his journey, but he said, "If Jesus Christ do but aid me, I am determined never to fly from the field, nor desert the word of God. Should they light a fire which should blaze as high as heaven, and reach from Worms to Wittemberg, at Worms I will still appear in the name of the Lord." "I hear that the emperor has published a mandate to terrify me, but Christ lives in spite of it, and I will enter Worms, though all the gates of hell and the powers of darkness should oppose me." To his friend Spalatin, who sent his servants urging him at the last hour not to go, he replied, "Tell your master that though there should be as many devils in Worms as there are tiles on the roofs of the houses, I would go." And he did go, and blessed be God for it.

LUTHER AT WORMS.—He entered the city on the 16th of April, A.D. 1521, and on the following day was summoned to attend the Diet, where two hundred and four illustrious and noble persons were assembled to see and hear the man who being a simple monk had shaken Europe. A collection of his works was placed upon the table; the chancellor of the empire asked if he acknowledged them to be his, and when he had heard the titles read over, he answered that they were. Being then asked if he was prepared to retract the opinions expressed therein, by the advice of Dr. Jerome Scharf, a lawyer of Wittemberg, he desired a day to consider the question before giving an answer.

LUTHER'S ADDRESS.—The next day, when the question was repeated, he said it was necessary to make some statement on the subject, as the books which he acknowledged treated of very diverse subjects. In some he had treated of faith and works, unmasking the errors of the age, and he could not retract them without treachery to the gospel ; in others he had exposed the enormous corruptions and abuses of the papacy, and these were so notorious, and had been so long and so justly complained of in Germany, that it would be folly to suppress the books which exposed them. Of a third kind, in which he had attacked individuals who had supported certain errors and abuses, he was willing to confess that he had sometimes written with unbecoming violence, yet he would not retract the sentiments, because such a course would encourage the enemies of the truth. Wherefore he prayed that instead of being called on to retract, the diet would take steps to convince him of his error from the Holy Scripture, and if convinced, he would immediately acknowledge it. Thereupon the chancellor said, "You have not answered the question. A clear and express reply is required ; will you, or will you not retract?" Then Luther replied, "Since your most serene majesty and the princes require a simple answer, I will give it thus : unless I shall be convinced by proofs from Scripture, or by evident reason (for I believe neither in popes nor in councils, since they have frequently erred and contradicted themselves), I cannot choose but adhere to the word of God, which has possession of my conscience. Nor can I possibly, nor will I ever make any recantation, since it is neither safe nor honest to act contrary to the conscience. Here I take my stand ; I cannot do otherwise. God be my help! Amen." The speech made a deep impression on all who heard it, as his enemies had dreaded ; the emperor himself admired it. "If you will not retract," said the chancellor, the emperor and the states of the empire will see what ought to be done with an obstinate heretic." "God be my help," said Luther, "I can retract nothing."

CHAPTER XXXII.

LUTHER SET FREE.—On a third occasion Luther was summoned, and a fresh attempt made to shake him. He replied, “I have no other answer to give than what I have already given.” After this the archbishop of Treves had several private interviews, but all in vain. On the 26th of April he was allowed to leave Worms, after a long and stormy discussion in the Diet, where his enemies urged the emperor to seize Luther and put him to death.

LUTHER AT WARTBURG.—He set out almost alone on his homeward journey, and on reaching the Thuringian forest he was seized by five armed horsemen in masks, who took him to the old castle of Wartburg, and kept him there several months. This was a scheme concocted by Frederick and other friends of the reformer, with the concurrence, as some say, of Charles himself, to remove him for a time from amid the tumult which followed his acquittal, and from the attacks of his many dangerous enemies. While at Wartburg, where he was supplied with books and writing materials in abundance, and all else necessary for his personal comfort, he wrote some of his most powerful controversial works, against auricular confession, private masses, and monastic vows, which he proved to be contrary to the word of God, as well as inimical to Christian freedom. The chief of his Wartburg works was a translation of the New Testament into German, which was published in A.D. 1522, to the great joy of multitudes of the German people.

THE GOSPEL AT WITTEMBERG.—While Luther was thus working in his castle home, the faithful of Wittemberg, Erfurth, Friburg, and other places, were not idle. Many monks left their convents and became preachers of the truth; several of them married; Carlstadt publicly administered the Lord’s Supper to the people in both kinds, and in the German language. In March, 1522, Luther left Wartburg, and

returned to Wittemberg. Pope Leo X. had died in December, A.D. 1521.

THE EDICT OF WORMS.—On the departure of Luther from Worms there ensued an angry discussion among the members of the Diet. The Romish party prevailed for the time, and the famous Edict of Worms was issued, in which Luther was ordered to be seized and delivered up to the authorities, his writings condemned, and a war of extermination begun against his followers. The papal nuncios, Aleander and Caraccioli, were exultant at their success, and gloated in anticipation over the death of the chief reformer, and the massacre of the ordinary people who professed his doctrines.

Aleander is reported to have said to his colleague, at the close of the Diet, "Well, Caraccioli, if we have effected nothing very splendid at this Diet, yet it is certain by this edict we have turned the whole country into one great slaughter-house, in which the Germans, raging against their own entrails, will be speedily suffocated in their own blood."

DEATH OF LEO X.—Leo X. was delighted beyond measure at this result. He caused the effigy and writings of Luther to be publicly burnt at Rome. To show his satisfaction with the emperor he at once sent his army to co-operate with that of Charles against the French, who had possession of the cities of North Italy. The united forces soon forced the French to give up their position, and in December, 1521, Milan was evacuated and given up to the allied troops under the command of Julio de Medici, the pope's cousin.

Leo was spending his time at his favourite country villa, in the various amusements of hunting, fishing, and hawking, when he received the news of the capture of Milan. He was so excited that he walked his room all night, occasionally looking at the soldiers and people outside, rejoicing over their cups at the news of the victory.

He returned to Rome much fatigued, and had scarcely reached his palace when he was attacked with violent pains, and died before he had time to receive the sacrament. Thus, at the early age of forty-five, he was summoned to answer

for his sins, and that he might be taken away as a hinderer of the progress of the gospel.

ADRIAN IV.—Leo X. was succeeded by Adrian IV., who had been the tutor of the Emperor Charles V., and was more suitable in moral character than the popes usually were. His first acts were to diminish the expenditure of the papal court, and to reform the morals of the clergy of Rome. He was deeply sensible of the corruptions of the Church, and sincerely resolved on reform, but he found it was more difficult than he anticipated—indeed, almost impossible. He was sufficiently bigoted and ignorant to demand at the Diet held in Nuremberg, in A.D. 1522, that the punishment decreed against Luther and his friends by the Diet at Worms should no longer be delayed. At the same time, he commanded his legate to say to the assembled princes, “We know that in the sacred city many abominable things have been done in past years; there have been abuses in spiritual matters, excessive demands, and everything turned into evil courses. Nor need we wonder if this sickness in the head shall have communicated itself from the chief pontiffs to the lower prelates and clergy. All we of the ecclesiastical order have turned aside, everyone to his own ways, nor for a long while was there one who had done good.”

THE HUNDRED GRIEVANCES.—The German Diet, rejoicing in this message, at once drew up a list of grievances which was to be presented to the pope, and which embodied their protest against the numerous abuses from which the German nation suffered. It is worthy of notice here that the prelates who attended the Diet would not sign this document, nor have any share in the preparation of it, but left it entirely to the laymen. Among the abuses thus protested against we may mention the following:—Carrying causes to Rome instead of settling them at home; giving the best Church livings to cardinals, absentees, and foreigners; the ignorance and incapacity of the clergy, who yet made excessive demands for administering the sacraments; reservation of benefices; temporal punishments involved in the sentence of excom-

munication ; the demoralisation caused by absolution and indulgences ; the licenses to the clergy to keep concubines ; the general immorality of the clerical order, and their exemption from the civil jurisdiction in criminal cases.

THE CLERGY IN ENGLAND.—It will be seen that several of these abuses had been successfully exposed and resisted by the kings of England, but we learn from the reformer Tyndall, that the moral character of the monkish orders was in no respect better, but rather grew worse. Neither were they less ignorant than the German priests, for, saith Tyndall, “The curates know no more what is in the Old or New Testament than do the Turks, nor know they anything more but what they read at mass, matins, and evensong, which yet they understand not, neither care they, but even to mumble up so much every day.” “If they will not let the layman have the word of God in his mother tongue, yet let the priests have it, which for a great part of them do understand no Latin at all, but sing and say, and patter all day, with the lips only, that which the heart understandeth not.”

DEATH OF ADRIAN IV.—In A.D. 1523 Adrian died, after a short reign of two years and eight months. His rule had been irksome to the corrupt court and people of Rome. They lampooned and cursed him while living, and rejoiced in his death, which was not free from suspicion. The house of his physician was surrounded by a mob, who brought flowers and garlands, saluting the doctor as the deliverer of his country. Adrian had resolved on a measure of reform in response to the hundred grievances of the Nuremberg Diet, but that plan was abandoned on his death, and nothing whatever came of it. His successor, Clement VII., had no intention of removing abuses, but lent his energies successfully to form a league of Catholic princes in Germany, who were to resist all further innovation, and extirpate heresy within their several dominions.

PROGRESS OF REFORM.—On his return from Wartburg, Luther found that Carlstadt had incurred some censure by hurried and injudicious changes. He had also done violence

to the feelings of some of his weaker brethren by breaking down images and destroying pictures in the places of worship. These matters set at rest, he continued writing books ; among others at this time, the reply to Henry the Eighth of England, who had written on the seven sacraments. He was earnest in teaching the paramount importance of religious freedom, declaring truth should be taught by the word of God and moral suasion, and not in the prevailing mode, which was by fire and sword. At this time he began to change the mode of worship ; he shortened the ceremony of baptism, forbade the elevation of the host, abolished numerous festivals, recommended frequent preaching, introduced congregational singing of psalms and hymns, which he had translated or composed in the German language. These changes were soon effected in many of the chief cities, and not only Frederick the Wise, but Louis the Count Palatine, the landgrave of Hesse, and the bishops of Samland and Breslau, favoured the good cause, and endeavoured to spread the gospel, and to suppress superstition in their dominions. In A.D. 1525, Luther married Catherine à Bora, who had been formerly a nun, and had, with others, left their convent two years before. In this year, also, Albert, the Grand Master of the Teutonic Knights, joined the ranks of the reformers, with nearly all his knights, and became shortly after the first duke of the newly-formed dukedom of Prussia.

PERSECUTION OF REFORMERS.—Incessantly urged to the cruel work by the pope or his legates, some of the Catholic princes of Germany endeavoured to stem the tide of the reformation, and in some states cruel means of persecution were adopted. Bavaria was rendered desolate by the fire and sword of these extirpators of heresy, excited by the papal clergy. At Buda, in Hungary, a poor bookseller, who had been earnest in circulating the New Testament, and the works of Luther, was fastened to a stake, around which a pile of his books was raised ; they were set on fire, and he was burned to death.

In Wurberg, many preachers were nailed to posts by their

tongues and left to perish, or tear themselves free, while many others were hanged. In Holstein, Henry of Zutphen, a noted preacher who had gone by invitation to preach to the people, was seized in the night by a Dominican monk and cruelly murdered.

PEASANT WAR.—In spite of all, the Reformation spread, and gained multitudes in Switzerland, France, and Sweden, as well as in Germany. The most terrible obstacle which it received in its infancy, was from the insurrection of the peasants of the Catholic and other states, which had arisen in consequence of the oppression to which they were subjected. The peasants demanded, “that they should have liberty to choose their own pastors, and to dismiss them if unsuitable.” “That the tithes should be received for the payment of ministers, and for the relief of the poor, and spent or kept within the district.” “That since hitherto it has been the custom for men to hold us as their own property, which is a pitiable case, since Jesus Christ has delivered and redeemed us with his precious blood shed for us, the peasant as much as the prince. Yet we do not wish to be free from all authority, but we desire to be delivered from serfage to those who hold us in bondage, or that they should prove to us from the gospel that we are serfs.”

“It has been the custom hitherto, that no poor man should have power or be allowed to touch venison or wild fowl, or to fish in flowing water, which seems to us selfish and contrary to the word of God.” “Moreover, we are aggrieved in the matter of wood cutting, since the nobles have taken to themselves all the forests, and a poor man who wants wood must buy it, with two pieces of money.” Other demands they made concerning the need of written laws, which all might know, by which all men alike should be fairly judged; that waste lands should not be enclosed for private benefit, that feudal service should be limited and defined, and that widows and children should be allowed to inherit the property falling due to them, without paying heavy fees out of such estate. There were in all twelve

articles, of which the above is the substance, and in these times who will say that the peasants had not good cause of complaint against their masters?

LUTHER TO THE NOBLES.—The insurrection gave great pain and sorrow to Luther. He well knew that they did not complain without cause, though he regretted that they had taken up arms, and in many places when attacked, had committed great cruelties, as was reported to him. But he wrote to the nobles in tones of stern rebuke, “We have no one on earth to thank for this unadvised rebellion but you, ye nobles and gentlemen, and especially you, ye blind bishops, mad priests, and monks, who harden yourselves, and never cease to rage against the holy gospel, though ye know it is right. Ye must change and yield to God’s word; if these peasants do not carry this out others must. There is One at the door who will teach you right soon to mend your ways. Consider well, beforehand, if ye will not yield a little to this indignation, lest a spark go forth that may kindle a fire that no man can put out.”

TO THE PEASANTS.—Luther wrote to the peasants that they had formed themselves into Christian leagues as they had called it, to fight their own battles, ignoring the word of our Lord, “that they who take the sword shall perish by the sword.” “Vengeance is mine, I will repay, saith the Lord.” He urged that a council of arbitration should be formed of some leading nobles, and chief men on the side of the peasants, but to this the proud nobles would not consent; and a war began which was carried on with outrage and bloodshed on both sides.

The rising had commenced in the dominions of those persons who were hostile to Luther and the gospel, but it spread and grew so formidable, that it became necessary to crush it, and it was suppressed, but not until the peasants, driven to madness or excited by fanatics, had laid waste large tracts of country, and committed many barbarities. Then Luther wrote, blameably as many say, urging the nobles to make short work “with the robbing and murdering peasantry.”

CHARLES V. AND THE GOSPEL.—The emperor found that his efforts to root out the heresy were in vain. Diets were held at Augsburg in A.D. 1525, and at Spires in A.D. 1526, in which the popish party urged the emperor and the princes to carry out the Edict of Worms, but in vain. The princes declared at Spires, “that the existing differences respecting the national religion could only be decided by a general or national council. The Lutheran princes pressed this on the emperor, and meanwhile all agreed to govern their states at their discretion, “with due regard to previous enactments, and to individual responsibility.”

RELIGIOUS PROGRESS.—The insurrection ended, Luther endeavoured to establish order in the Churches which had adopted the Reformation. Public worship was to be celebrated in German, unless the worshippers understood and preferred the Latin tongue. The confessional was abolished, and invocation to the saints forbidden, as there is but one Mediator, the Lord Jesus Christ. Arrangements were made for the instruction of the young in secular and sacred things; homilies or sermons were prepared for ministers to preach or read, who were not able to compose for themselves. Funds for educational and religious purposes were partly obtained from the revenues of monasteries which had been suppressed. Images were not always removed, nor were the vestments changed, as Luther avowed that he intended his changes to be gradual, except in matters of essential importance.

CHAPTER XXXIII.

THE PROTEST.—In A.D. 1529, another Diet was held at Spires, when the popish party were once more in the ascendant. The edict of the former Diet, giving religious freedom was revoked, no further changes were to be permitted; the mass was to be restored where required by the inhabitants of any town or district, and the gospel to be

preached, according to the interpretation of the Church. Against this revocation the reformed party entered a solemn and united protest, signed by six princes, and the deputies of fourteen imperial cities, in which they demanded entire freedom of worship, and appealed from the decision of the diet to the emperor, or to a general council. This document, which gave rise to the term Protestant, was at once published and circulated throughout Europe.

THE DIET OF AUGSBURG.—In the following year, Charles V. resolved to put an end to the disputes about religion, and to make a final effort to reclaim the Protestant party. The meeting was numerously attended by the friends of both parties. A manifesto or confession of faith, known in history as the "Confession of Augsburg," was prepared by the Protestants and Philip Melancthon, Spalatin, and Justus Jonas, three of the leading friends and coadjutors of Luther, were present to support it. It consisted of twenty-eight articles, twenty-one of which stated the reformed doctrines, and seven exposed certain abuses. The doctrines of the Trinity, of original sin, the incarnation and atonement of Jesus Christ, and justification by faith in him, were clearly set forth. Ceremonies were held to be neither necessary for salvation nor worthy of grace, and the saints might be imitated but not invoked. Concerning errors or abuses, it protested against the withholding the cup from the laity, the celibacy of the clergy, the exaction of money for masses; the requirement of a special enumeration of sins in confession; abstinence from meats, monastic vows, and the encroachments of the clergy on the secular power. They stated, moreover, that had they not been actuated by an earnest desire for conciliation, their list of abuses would have been much greater, including indulgences and pilgrimages; as for the seven enumerated, while they existed, and were practised in the Romish Church, the Protestants must dissent. To these articles, Luther, who was staying at the castle of Coburg, in Saxony, had given an unqualified assent.

CONSUBSTANTIATION.—The only difference of opinion expressed by the Protestant party at Augsburg, was concerning the doctrines of the real presence or transubstantiation. That Luther was neither clear nor orthodox on this point, is only a proof that he was human, and therefore fallible. Romanists believe that the bread and wine are actually changed into the body and blood of the Lord Jesus Christ: Luther maintained that the body and blood of the Saviour are present in and with the bread and wine, as light and heat penetrate substances, but leave those substances unchanged. Zuinglius, Ecolampadius, and the Swiss reformers generally, rejected these misty notions, and insisted that the elements were not changed by consecration, and that the Saviour was present with his people in a spiritual sense only. This question had been closely argued at Marburg, in A.D. 1529, between Luther and Melancthon on the one hand, and Zuinglius and Ecolampadius on the other. As in most religious controversies, the disputants remained satisfied with their own views, and signed a friendly contract to hold their own opinions in these matters, but cheerfully to co-operate in all measures of reform. Nevertheless, Luther, who was often intemperate in spirit and language, in his written controversies on this subject at times used expressions concerning his opponents which did not sound like holding the truth in love.

THE CONFESSION OF THE FOUR CITIES.—This question of consubstantiation caused a difference at the Diet of Augsburg. As those who held the doctrine of Zuinglius could not sign the confession, the deputies of the cities of Strasburg, Constance, Linden, and Memmingen, therefore presented a separate confession.

THE CONFESSION ANSWERED.—The emperor and the Romanist clergy had been most anxious that the confession of the reformers should be received without being publicly read. The reformers insisted on their rights, and the document was read by the chancellor of Saxony. Its nature was so different from what was anticipated, that it made a favourable impression upon many persons who had been

previously prejudiced against the reformers, even Charles himself, regarded them with more respect than before. The clerical party were beside themselves with rage and disappointment, and set about preparing an answer to it. The answer was publicly read, but when the reformers asked to be furnished with a copy of it, it was refused, and they were required by the emperor, who was becoming impatient, to acknowledge themselves in the wrong. The Diet ended in a fierce edict against all further religious innovations, while threats were uttered, that an appeal to force would soon follow, to compel the Protestants to conform.

THE LEAGUE OF SMALCALD.—Near the close of the Diet of Augsburg, during the absence of some leading Protestant princes, a decree was decided on, that all who did not wish to incur the vengeance of Charles V., the defender of the Church, should return to the allegiance of the pope, and that within six months a general council should be called, as had been suggested by the reformers. The result of this was a meeting of the leading Protestants at Smalcald, in Franconia, A.D. 1530, when they entered into a league for mutual defence, and assumed such an attitude of confident trust in their own cause and rights, that for some time they were left in peace.

DEATH OF CLEMENT VII.—While the reformed religion was making quiet but steady progress, the pope deferred the general council until he died in A.D. 1534. His successor, Paul III., when pressed by the emperor to assemble a general council, promised to do so, but as it was to be held at Mantua, and would virtually be an Italian council, the Germans objected to it. Paul professed to be in earnest in the reform of the Romish Church, as Adrian had some years before, and appointed a committee of cardinals and other ecclesiastics to enquire into the abuses of the Church which needed correction. The report of this committee was not intended for the public, as it contained the very evils that the Protestants had so long contended against, but they obtained a copy of it, and Luther published it to the world

with some of his own racy notes in the German language. Among the abuses thus acknowledged by the Catholic clergy themselves, may be particularly mentioned, the appointment of ignorant and immoral priests ; the bestowment of benefices on foreigners ; non-residence of the cardinals and other high clergy ; the vicious lives of monks and nuns ; the buying and selling of livings, which was done often and without shame ; the iniquities of the city of Rome, which ought to have been a pattern of moral purity, but in which city a great number of courtesans lived, who habitually paraded the streets, sumptuously attired and attended by ecclesiastics. No better apology for Protestantism can be found than this document as illustrated by Luther.

THE COUNCIL OF TRENT.—The council so long talked of, was at length proposed to be held at Trent in A.D. 1542, but as Charles V. was at war with Francis I. of France, it was postponed until A.D. 1546, when the two princes signed the treaty of Crespi. The Protestants refused to acknowledge this council, or to be present at its sittings, which extended with various interruptions, which cannot be particularised here, over a space of eighteen years, and ended in nothing advantageous to Christianity. It is a sad fact that in this league of Smalcald, there was no room for the party of Zuinglius, as the articles of Smalcald, which were drawn up by Luther, and contained various doctrinal points, were such as could not be signed by those who opposed Consubstantiation.

THE WAR.—As the Protestant party declined to acknowledge the Council of Trent, the pope and the emperor determined to try the force of arms ; as Charles had now no war on hand, he prepared secretly to attack them, but they were not to be taken by surprise. The combatants met at Muhlberg, on the Elbe, in April, A.D. 1547, when the small Protestant army was defeated, and John of Saxony taken prisoner. Philip of Hesse surrendered, and the two princes were thrown into prison, while Maurice of Saxony, the uncle of John, who had turned traitor to the Protestant cause, was made Elector of Saxony, the price or reward of his

treachery. The emperor's army overran Germany; the weaker states, and many free cities were compelled to re-establish the mummeries of popery, and Charles caused a diluted form of popish doctrines to be drawn up called the Interim, which was to be the standard of orthodoxy, until the conclusion of the Council of Trent; this only the stronger German states were able to reject. The popish party and Charles now thought that Germany was subdued, but as he kept the princes, John and Philip, in prison, contrary to an express agreement, Maurice, who found that he had lost the goodwill of his countrymen by his treachery, and wished to regain it, entered into a league with Henry II. of France, the Margrave of Brandenburg and other princes, who suddenly published manifestoes, explaining their designs, and invaded the dominions of the emperor so secretly and suddenly, that Charles, who was ill of the gout, had difficulty in escaping by night from Innspruck. This was followed up with so much energy that he was compelled to sign the peace of Passu, in A.D. 1552, by which religious liberty was restored to the Protestants.

DECLINE OF CHARLES V.—From this time troubles came thickly on the emperor. The Turks ravaged Hungary, and threatened Austria; the French were jealous of his power in the Netherlands; and even Pope Paul IV. leagued with them against him to acquire the kingdom of Naples. The last was probably the crowning annoyance. In A.D. 1555 a Diet was held at Augsburg, when an agreement called the "peace of religion," was entered into, by which entire freedom of worship was guaranteed to the Protestants of Germany. They were exempted from the power of the Romish bishops, and it was declared that if any person injured or persecuted others on account of their religious opinions, they should be proceeded against as enemies of the public liberty, and disturbers of the state. So great had been the progress of the truth of the gospel, that three years after only one tenth of the population of Germany held to the old opinions.

Charles resigned the imperial crown in A.D. 1556 to his

brother Ferdinand, gave up the crown of Spain and of the Netherlands to his son Philip II. at the age of fifty-six, and retired to a monastery at Yuste, in Estramadura, Spain, where he lived only three years, and is believed by some to have died a Protestant, as all his ecclesiastical followers were sent to the Inquisition after his death. Thus in forty years from the rise of Luther, Germany became religiously free, and virtually Protestant, and popery received a blow from which it has never recovered, and which in spite of modern efforts it never will recover, while the preachers of the gospel are faithful to their trust.

THE DEATH OF LUTHER, A.D. 1546.—Before the happy consummation of his designs, Luther had passed away from this world. He was preceded by most of the chief men who had figured in public during his efforts to establish the Reformation. Tetzel, Cajetan, Campeggio, and Eck, among his opponents ; Carlstadt, Erasmus, and Spalatin, had gone before him. In 1546 he was invited to Eisleben by the Counts of Mansfield to settle some dispute about property which had arisen between them. He went accompanied by his two sons and by his friend Justus Jonas, and spent the last days of his life in making peace among brethren. During his stay, on Wednesday, February 17, he seemed to need rest ; his friends advised him to remain in his room, where he spent the day in conversation and prayer. He had a presentiment that his end was approaching. “I was born and baptised at Eisleben,” he said, “what if I should remain and die here!” He said also, “If I succeed in effecting concord between the proprietors of my native country I shall return home and lay me down in my grave, and give my body to the worms.” In the evening he complained of chest pains, which increased in the night, and carried him off at three in the morning. It is hardly necessary to say of one who had been in constant dependence upon God, and frequent communion with him, that the end of the reformer was peace. He fell asleep in the Lord. Three sons and a daughter survived him, one of whom, Paul, became an eminent and

pious physician. Luther died poor ; the property left was not enough to pay off his debts and support his widow and family, but a grateful country promptly and liberally provided for the widow and the orphan. As the contending parties were just then preparing for the war which had such a disastrous beginning at Muhlberg, and was the precursor of so much suffering to the Protestants, we may well say that Luther was mercifully taken away from the evil to come. His widow Catherine survived him six years, and saw the happy termination of the struggle.

OTHER GERMAN REFORMERS.—Luther's chief friends and coadjutors were Philip Melancthon, Frederic Myconius, Caspar Cruciger, Bugenagius, and Justus Jonas. Melancthon, whose German name was Schwartz, holds always the first place among the friends of Luther, as the most learned and gifted of them all. It has been objected that he was timid and yielding, but as Luther was always liable to error in the other direction, it may be regarded as a wise arrangement of Divine goodness that Luther should have such a companion. During the life of Luther he never failed to consult him, and after the death of the chief, Philip was looked upon by universal consent as the head of the German reformers. He was Professor of Theology at Wittemberg, where thousands of students profited by his instructions, and where princes often came to seek his wise counsels, and to enjoy intercourse with him. His great desire was that there might be unity among the Churches, and always he lamented over the discords which had arisen about matters which he deemed non-essential. Melancthon died April, 1560, at the age of sixty-three, saying, "In thee, O Lord, have I trusted, let me never be confounded ;" and so, with faculties clear unto the last, he fell asleep in Jesus. Myconius was originally a monk at Armaberg, and a priest at Weimar, where he was converted by Luther's writings. He was afterwards, for twenty-two years, pastor of the Church at Saxe Gotha, and was greatly esteemed by Luther, who often consulted him on questions of importance. He died April 7, 1547, aged fifty-five.

Cruciger was a native of Leipsic, and a student at Wittemberg, who became a preacher in one of the principal Churches, and a lecturer in the University. He was eminently skilled in Hebrew, and rendered important aid to Luther in translating the Scriptures. He died in 1548, at the early age of forty-five. Justas Jonas, rector of the University of Wittemberg, was the intimate friend of Luther. He went with him to the Diet at Worms, and translated many of his works from German into Latin, so that they could be read by the learned in other countries. He was an eloquent and powerful preacher, and had the honour and pleasure of watching the last moments of Luther's life. He died in 1555, at the age of sixty-three.

BUGENHAGIUS was a schoolmaster in Pomerania, who, on reading Luther's work on the corruptions of the Church said, "The whole world is blind, and this man alone sees the truth." The next year he went to Wittemberg and became pastor of the chief Church, and was greatly esteemed by Luther, to whom he often rendered valuable assistance. He was a man of prayer, and diligent in the service of God. He died April, A.D. 1558, in the seventy-third year of his age.

CHAPTER XXXIV.

THE REFORMATION IN SWITZERLAND.—The religious awakening in Switzerland was simultaneous with that of Germany, though the authors and leaders of it have declared that they were in the first instance moved to act without any concert with each other. It was also similar to it in many respects. It was the work of one man, Ulrich Zuingle, who, like Luther, was precipitated into a conflict with Rome by his disgust at indulgences which were preached in Switzerland, as elsewhere, in the sixteenth century.

ZUINGLE.—In the same year, A.D. 1518, that Luther held his interviews with Cajetan, a Carmelite monk named

Samson, entered Switzerland to sell indulgences, and had begun his operations, in the canton of Uri, where Zuingle was pastor of the parish of Glarus. Zuingle at once preached against indulgences, declaring that "Jesus Christ is the only sacrifice, the only offering, the only way." It is merely mad presumption in those who say, "By letters of indulgence; run to Rome; give to the monks, sacrifice to the priests, and you will be absolved from your sins." Jesus Christ has said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Samson was vanquished by the young preacher; he could do no business, and therefore changed his route.

HISTORY OF ZUINGLE.—The son of a shepherd, of Wildhaus, in the valley of Toggenburg, his parents who had each a brother in the priesthood, had dedicated Ulrich from his birth to follow the same path. God had chosen him also, and had endowed him with those qualities which rendered him the successful champion of the truth of the gospel in his fatherland.

ZUINGLE A PRIEST.—After continued and most successful studies at Wesen, at Basle, and at Vienna: he was ordained priest in his native parish of Wildhaus at the early age of twenty-two. There he remained ten years, earnestly studying the Scriptures and the fathers, and gradually becoming more enlightened in holy things. While at school, at Basle, he had held much intercourse with Thomas Wytttenbach, a noted teacher, and with Erasmus, who was then very popular in Basle. By this communion, and the instruction there received, he had been led to think little of the scholastic theology and to study the Scriptures. Wytttenbach was accustomed to say, "The time is not far distant when the scholastic theology will be abolished, and the ancient doctrine of the Church restored. The death of Christ is the only ransom for our souls."

ZUINGLE IN ITALY.—At this time, Switzerland suffered much from and complained bitterly of the foreign enlistment of its young men, who were drawn into France and Italy,

chiefly the latter, because they were found to be brave soldiers and faithful men. These Swiss soldiers were the trusted guards of the pope, and as mercenaries had often decided the fortune of war; but they were demoralised by the very nature of their mode of living, as well as by the licence which was granted them. France and Italy vied in their efforts to attract Swiss soldiers into their armies, and extraordinary privileges were offered, but the pope had the powerful resource of indulgences which the French monarch had not, and the number of Swiss in Rome was always great. Zuingle was obliged on two occasions to go to Rome, as chaplain to a portion of the Swiss troops, and like Luther, had thus a valuable opportunity of seeing the corruptions of the Romish Church.

ZUINGLE AT ENSIDLEN.—In A.D. 1516, he was invited to preach in the convent or chapel of Einsidlen, in the canton of Schwytz. There he was in a very centre of gross superstition, and he at once determined to try to dissipate the darkness. The chapel of Our Lady had been founded four hundred years before, in memory of a pious hermit who had been murdered there by robbers. It was commonly reported that when the bishop of Constance came to consecrate the building, he was stopped by a voice, which said, “Stop, stop, brother, God himself has consecrated the place.” Thence arose a lying legend, that Christ and the Virgin had united to bless the building, and in those superstitious times this was enough to attract crowds of pilgrims, and to enrich the treasury of the convent with offerings. From the gifts of the pilgrims, Zuingle was to be supported, yet he determined to preach that absolution and remission of sins can only be obtained through faith in Jesus Christ. Hitherto, misled by a lying legend inscribed over the convent gateway, the pilgrims had looked for pardon and blessing, when they knelt before the altar of the Virgin and presented their offerings to the treasury. He would so preach that those who entered trusting in those words, “Here is complete absolution for the guilt and punishment of sin” should not be turned empty

away. He took occasion at the biennial festival of the convent, in A.D. 1519, to declare to the assembled multitudes, that "in Christ alone, who is everywhere present, is salvation, and not in Mary, and that the grace of God abounded everywhere." The fame of the preacher spread far and wide: the papal legates earnestly endeavoured to prevent his preaching these new doctrines, by offering him great ferment, but in vain.

ZUINGLE AT ZURICH.—At the end of the year, A.D. 1518, Zwingli was chosen to be preacher at the cathedral of Zurich. He began his duties, with an exposition of the gospel of St. Matthew, and was soon listened to by crowded audiences. The old apathy of the people at once disappeared; they became in earnest, and though some protested loudly against the new utterances, the number of believers increased daily. His old enemy, Samson, came at this time into the canton, but Zwingli preached boldly against the iniquity of the sale of indulgences, and with such effect, that the magistrates of Zurich would not permit the pardon-monger to come into the city, and the pope soon recalled him.

THE PLAGUE.—In A.D. 1519, the plague raged in Switzerland, and Zwingli was nigh falling a prey. Snatched as it were, from the grave, newly baptised with suffering, he became more earnest and spiritual than ever. The result was the conversion of more than two thousand souls, including many of the chief men of the city. The priests were enraged beyond measure, and openly opposed the reformer, calling upon the authorities to stay these innovations. The Council of State issued an order that no opinions should be promulgated, but such as were derived from the word of God.

AGAINST FASTS.—Hitherto Zwingli had been content to state the truth, and thereby convince of error without pointedly attacking any. But henceforth he saw that he must be aggressive in his movements. He began by inveighing against the practice of fasting, and abstaining from certain kinds of food, which customs were a burden heavy to be borne by any, but especially by the poor. He declared

that a superstitious abstinence from meats is inconsistent with the liberty of the gospel. The bishop of Constance on hearing a report of such heresy, sent a deputation, at the head of which was Melchior Battle, his colleague, to investigate the matter. Battle declared before the Council of State, "That the ceremonies alone are sufficient to bring men to a knowledge of salvation. All that the priests have to do is to explain to the people their signification." Zuingle replied, "In every nation, whosoever believes with the heart on the Lord Jesus Christ is saved. Out of that church no person can have life. Our duty, as ministers of Christ, is to explain the gospel, and to obey it. Let those who live by ceremonies explain them." The deputies could not reply: nothing further was attempted, and Zuingle continued to preach. He also published his first controversial work, "On Christian Liberty in the Use of Meats."

FURTHER VICTORIES.—The bishops appealed from the Council of Zurich to the Swiss Diet, and obtained a decree "that no one should be allowed to preach whose doctrines excited discord among the people." The Romish party in Zurich succeeded in prohibiting all persons preaching against the monks. In an interview between the civil and ecclesiastical authorities, the burgomasters urged both sides to avoid preaching anything which tended to disturb the peace of the community; but Zuingle declared that "he would preach the gospel freely, and without any condition." His boldness prevailed, and he was not only permitted to preach the truth, but the monks were ordered to avoid the appeals to the dogmas of Thomas Aquinas, Duns Scotus, and other scholastic divines, and to seek for truth and argument in the New Testament alone.

WORKS OF LUTHER.—While Zuingle was thus labouring at Zurich others were doing a quieter work in other places. Myconius at Lucerne, Haller at Berne, Leo Juda at Einsidlen, and others had become acquainted with the works of Luther, chiefly by means of Myconius, who used every effort to introduce and spread them in Switzerland. Thus the new

doctrines silently spread, and in A.D. 1522, a meeting of preachers, consisting of Zuingle and ten others, was held at Einsidlen, to confer on their future progress.

AGAINST CELIBACY.—One result of this meeting was a full determination openly to avow the truth, and to attack the errors of the Romish Church. The crying sin of Switzerland, as of other countries, was the licentiousness and open immorality of the priests. The assembly decided to attack this evil, and to set an example of freedom by marrying. Zuingle married Anna Meyer, a widow, and a lady of great piety. Leo Juda married a lady who had been a nun at Einsidlen. Zyloleet, canon of Zurich, and others, followed their example. These facts, and the documents which were circulated, aroused a fierce persecution—some pastors were imprisoned at Constance, and others were dismissed from their posts.

ZUINGLE AND FABER.—In A.D. 1523, a general meeting was held at Zurich, when Faber, the vicar-general of the diocese of Constance, and other Roman Catholic deputies, desired to hear a statement of the opinions of the reformer, that they might refute and condemn them. Zuingle was ready and glad of the opportunity of giving a reason for his belief, and of defending his doctrines. He had previously published the substance of them in sixty-seven propositions. At the time of meeting he presented himself, saying—"I have preached salvation by Christ only, and on that account have been stigmatised throughout Switzerland as a heretic, deceiver, and rebel. Now, then, in the name of God, here I am." As Faber was unwilling to dispute with the reformer, the council passed a resolution, permitting Zuingle and his friends to continue the preaching of the gospel as before. Irritated by this, Faber declared "that the theses of Zuingle were opposed to the honour of the Church and the doctrine of Christ, and he would prove it." Zuingle said, "Do so, sir." Faber proposed that the question should be referred to one of the Universities, but Zuingle said, "I will have no other judge than the gospel." "The gospel," said Faber, "always the

gospel! A man might live in righteousness, peace, and charity, though there were no gospel!"

AGAINST IMAGES.—At another public meeting, held in the same year, the question of image worship was to be discussed. Priests from all parts attended, but the defenders of images could not appeal to the Scriptures, and were confounded. Many priests returned to their homes satisfied of the truth of the reformed doctrines, and thus the means taken to put them down only gave them an increased basis, and led to their introduction into quarters where they had not been heard of before. In spite of a deputation from the Diet urging delay, an order was soon after issued to remove all images from Churches, and to sell their ornaments to form a fund for the relief of the poor.

THE MASS ABOLISHED.—In A.D. 1525, the Zurich Senate passed a law for the restoration of the Lord's Supper, according to the old custom. This was a virtual abolition of the mass. Three days at Easter were occupied in a series of services, which were attended by multitudes of believers, who were full of exultation at the progress of the gospel. The extensive circulation of Luther's Scriptures, adapted to the Swiss dialects, crowned the victory. Zurich printed and disseminated the blessed books, and thus became the chief source of the Reformation in Switzerland.

REFORM AT BERNE.—In A.D. 1528, popery was virtually abolished at Berne. The papal party had long been in power there, and had hindered the open preaching of the gospel; but the truth had spread in spite of their efforts, and in this year the council had been called upon by a multitude of persons to refer the whole question to a public meeting, as had been done elsewhere, and to allow any persons on either side to take part in the discussion. The great meeting was held in January, A.D. 1528. Zwingli, and his friend Ecolampadius, on the one side, at the head of about four hundred teachers of the gospel. The bishops of Constance, Basle, Leon, and Lausanne, had been invited, but could not make it convenient to attend, but the questions in dispute were discussed during eighteen days.

THE TEN ARTICLES.—The questions have only to be named to satisfy a Protestant that victory must be on the side of the truth. They were in substance as follows:—“That Christ was the head of the Church, and it needed no other. That the Church was founded on the word of God alone, and was bound by no traditions which were not found therein. That the atonement of Christ was sufficient for the whole world. That there was no scriptural proof of the truth of transubstantiation. That as there was no other intercessor than Christ between God and man, the popish idea of priestly mass was an insult to the one Redeemer. That purgatory could not be proved from the Scriptures; that marriage was not forbidden to any man, and that the worship of images and statues was contrary to the express word of God.”

TRIUMPH OF THE TRUTH.—The meeting had hardly separated before the Bernese disowned the authority of Rome, cast down images and altars; the mass and all its mummeries was suppressed, and the monasteries converted into schools. This example was quickly followed by Schaffhausen, St. Gall, Glarus, Brienne, Bremgarten, Thurgau, the Tockenburg, and the city of Constance. At Schaffhausen there was a huge image called “the great Lord God of Schaffhausen,” which was burnt with many others, and Erasmus sarcastically said that, considering the powers which had been long assigned to them by the priests, it was wonderful that they did not take signal vengeance on the reformers.

THE FIVE PLACES.—There were still five cantons in which popery maintained its hold on the majority. These were Lucerne, Zug, Schwytz, Uri, and Unterwalden. These cantons had formed a compact with the cruel Ferdinand of Austria for the defence of Romanism, which was contrary to the principles upon which the Federal Republic was founded. It was a division which must cause war.

CHAPTER XXXV.

THE TREATY OF ARAU.—Zurich was the first of the reformed cantons to protest against the foreign compact made by the five places. She declared war, and Berne agreed to help with ten thousand men. This prompt action alarmed their opponents, and before a blow had been struck, a conference was opened to consider terms of peace, and a treaty was signed at Arau, June, A.D. 1529, by which all parties were allowed the free exercise of religion ; but no further changes were to take place, unless they were demanded by a clear majority of the inhabitants of the place concerned. The alliance with Ferdinand was to be abolished : it was not likely that such terms would be pleasant to the five places.

NEW QUARRELS.—The truce was a hollow one, as might be expected under the circumstances. The five places continued to prepare secretly for war on the one hand, and on the other Zurich did not behave so modestly as became her, but showed her willingness for war with her brethren. Every little opportunity was seized to exasperate the Romish party, and at last a most unwise as well as un-Christian resolution was adopted, which was, to hold no commercial intercourse with the five cantons. As they were dependent for many necessaries and all comforts on the lower cantons, and as they had been suffering from a scarcity of corn, this was a blow which could not be quietly borne. Zurich had been foremost in the offence ; the five places declared war against Zurich alone, and invaded the canton with a powerful force. The council of Zurich were not all Christians, some only nominal reformers, and they were, consequently, divided in counsel and wavering in determination at the moment when union and decision were most essential.

BATTLE OF CAPPEL.—These were most anxious times for the leaders of the reform movement. Zwingli was of opinion that there are worse evils than war, and as the persecuting

spirit had been shown by the five places to the extent of expelling all from the cantons who did not favour popery, he wrote to his friends at Berne: "Be not afraid of war, be steadfast. Measures being now taken plainly for the suppression of the gospel, we will rather suffer death itself than allow proceedings so shameful before God and the world." The forces of the five cantons met a smaller force of Zurichers at Cappel, and gained an advantage over them, which caused them to send urgent messages to Zurich for help. Divided councils delayed the needed aid. Zwingli and his friend Lavater urged a general levy of the canton, but only about six hundred men and artillery were sent after hours of deliberation.

DEATH OF ZWINGLI.—With these Zwingli was requested to go as field preacher, according to Swiss custom, both by friends and enemies. The friends of the cause depended much on the confidence inspired by his actual presence; his enemies, doubtless, hoped he would be killed. After a painful farewell with his family, he left Zurich with the detachment. On reaching the top of the Albis, the captain of the sharpshooters advised them to wait until their force was increased by accessions. But Zwingli said, "If we wait until the main body of our friends come up, our help will come too late. I will, in God's name, go to the brave fellows, and either help them or die with them." Their arrival renewed the courage of the men of Cappel, the Zurich artillery did good service, and the enemy were soon in confusion; but there were cowards or traitors in the camp, and when the brave Rudi Gallman and some others would have taken advantage of the time of panic to attack the popish party, others, and particularly the Zurich commander, George Gödli, whose brother held a command in the opposite army, were unwilling to go. At length the battle began in earnest; the Zurichers allowed themselves to be surprised by their opponents, and at first gave way. Encouraged by Zwingli, they rallied and drove back the papists; but through the treachery of Gödli, who changed sides with his company, a panic was raised,

and the five powers were subsequently victorious. The chief men of the army were killed and Zuingle badly wounded. Left all night on the field, he was found by the papists. They did not know him, and he was speechless. They asked him if he would have a confessor, to this and other similar questions he shook his head in the negative ; the soldiers were irritated, and an officer of the party, Captain Fockinger, of Unterwalden, saying, "Die, then, obstinate heretic," stabbed him to death with his pike. Soon after they discovered who he was, and having cut off the head, the body was quartered and burnt to ashes, by the executioner of Lucerne. Thus died Zuingle, at the age of forty-seven years, in the vigour of life, and in the maturity of understanding. His stepson, Gerald Meyer, a very interesting youth, and sundry relatives of his wife, died on the same battle-field. He left a widow and four children. These were kindly cared for his by successor, Henry Bullinger. The widow lived seven years, and of her Bullinger wrote : "I could wish for myself nothing more blessed than the end of this noble woman. Gently her soul passed away, like the fading of the twilight, and while praying and commanding us all to God, soared upwards and went home to her Lord."

THE REACTION AT ZURICH.—As most of the pastors had gone to battle at the head of their flocks, twenty-five of them shared the fate of Zuingle, and mourning and desolation resulted everywhere. In Zurich the people were at first maddened by the reverse of Cappel. They vowed vengeance against the council and the preachers, and would have slain Myconius and Bullinger, had they not been protected by the citizens. Grief followed the madness, when in every family some were missing.

THE DEFEAT AT ZUG.—The men of Zurich at once aroused themselves to avenge the death of their compatriots, —a large force was raised, which met the confederates of the five places near Zug. Part of the Zurichers were induced to attack their opponents with a small band, which was overcome, and eight hundred of the army were left dead on the

field. This was followed by an immediate advance on Zurich, which so alarmed the people that they sought peace.

REVIVAL OF POPERY.—The enemies of the Reformation were full of exultation. The mass was restored, offerings were made to the saints, to whom the successes were ascribed, processions made, and Te Deums celebrated, in all the Catholic countries and in Rome. Ferdinand of Austria placed two thousand troops at the service of the popish party, who exulted in the prospect of slaying the Reformers and plundering their towns. Nevertheless, comparatively few places were lost to the Reformation; the doctrines of the gospel had obtained too firm a hold of the minds of the people to be easily eradicated. The quarrel ended more favourably than might have been expected. The two parties were left in undisturbed possession of their religious rights, abjuring all interference with each other; in districts containing the two parties, all were to worship unmolested. Unhappily German Switzerland has ever since remained under the influence of popery.

ECOLAMPADIUS.—This noble man, the friend and helper of Zwingli, was pierced with sorrow when he heard of his death, and thought of the troubles which would follow. He had not long, however, to sorrow. Shortly after, the plague entered Switzerland, the pastor of Basle fell sick, and died surrounded by ten of the neighbouring ministers. The people of Basle filled the streets with mourning, when they heard of his danger. Thus two great lights of the Reformation had perished. They had been sharp opponents to Luther, in respect to the doctrine of the real presence in the Lord's Supper, but all animosity was forgotten, and Luther, writing to Bullinger, the successor of Zwingli, says, “Their death has filled me with such intense sorrow, that I was near dying myself.”

THE SUBSEQUENT HISTORY OF THE REFORMATION.—Henceforth the movement was slow and silent. Myconius succeeded Ecolampadius at Basle, and there was a work of the Lord carried on in Geneva which had been begun by

three Genevan preachers who had attended and been converted at the "great deputation at Berne." Two Frenchmen, Farel and Froment, visited Geneva, and tried to spread the doctrines of Luther, but the Romanists succeeded in having them expelled from the city. The bishop of Geneva, who had long been absent from the canton, returned to aid in extirpating the heresy, but only remained a fortnight, as he found the atmosphere already unsuited to superstition. He prohibited the reading of the Scriptures in the vulgar tongue, and commanded all who had German or French Bibles to burn them at once, on pain of excommunication. His commands would have been disobeyed had he remained in the city; in his absence they were treated with contempt, and soon after the bishopric was declared to be vacant.

GENEVA PROTESTANT.—After the decree of A.D. 1534, deposing and dismissing the bishop, a deputation was sent from Berne, now entirely Protestant, accompanied by Farel, Viret, and Tremont. These persons preached the Gospel with such success, that in May, A.D. 1535, a disputation was held, at the close of which the champions of the old faith acknowledged themselves beaten, and agreed to become Protestant. In August of the same year the Reformation was established by law; Farel became chief preacher; one monastery was turned into a hospital, another into a school, and all the ecclesiastical property was fairly applied to the maintenance of the clergy, the schools, and the poor.

PROGRESS OF TRUTH.—From Geneva, the new religion found its way in the canton Vaud; Lausanne received Viret as pastor, who laboured successfully for more than twenty years; and in A.D. 1536, Calvin settled in Geneva, and for many years, by his talent in governing as well as teaching, maintained his influence, so as to preserve the people of Geneva through many generations from the vice and licentiousness which swept over nearly all the continent of Europe.

CHAPTER XXXVI.

THE REFORMATION IN SWEDEN, NORWAY,
AND DENMARK.

GUSTAVUS VASA.—Very early in the history of the German Reformation, its doctrines had been introduced into Sweden and Norway. Gustavus Vasa, while in exile at Lubeck, had read the writings of Luther with much pleasure and profit, and when by the popular voice he was chosen king of Sweden in A.D. 1523, he used his utmost efforts to establish the Lutheran doctrines, and to effect a reformation.

OLAUS AND LAURENTIUS PETRI.—In this he was greatly assisted by the brothers Petri, who had been students at Wittemberg, and who on their return to Sweden had preached the Gospel with much success. In A.D. 1526, he caused the New Testament to be published in Swedish. The archbishop of Upsal was a bigoted Papist, Gustavus had required him to translate the same book into Swedish, that it might be compared with the other. Instead of doing so, when he found that resistance to the progress of the truth was vain, he fled from the kingdom with a great sum of money. In the same year, a public disputation was held at Upsal between Olaus Petri and Peter Galle, a popish divine. The publication of the substance of the arguments caused many priests, as well as laymen, to embrace the reformed doctrine, though the chief men of the Church remained obstinately opposed to them.

CAUSE OF OPPOSITION.—In Sweden, as in England and elsewhere, the clergy had succeeded, by working on the superstitious fears of the nobles and gentry, in obtaining possession of the finest lands and strongest castles in the kingdom. One reason for their opposition to the Reformation was, that they might be obliged to restore these to the heirs of the original proprietors, who were still regarded as the rightful owners. In the impoverished state of the

finances of the kingdom, it was necessary that all who had property should be taxed freely for the support of the Government. To this the high ecclesiastics objected, and they were appealed to in vain. They did not scruple, moreover, to stigmatise the king as a heretic, excited religious feuds and broils in all parts of the kingdom, until Gustavus was in despair.

THE STATES CONVOKED.—A decided step was necessary to preserve the kingdom from ruin. A meeting of the states of the realm was summoned to meet at Arozen in A.D. 1527. The prelates met privately beforehand, and bound themselves by an oath not to give way, either to the Reformation or to the king's demands for financial help. In the public assembly the debate was prolonged and angry, and when Gustavus saw the obstinacy of the prelates he withdrew from the assembly, having previously stated his intention to abdicate, as he could not carry on the Government without the necessary funds. They held out for four days in spite of the angry reproaches of the nobles, but gave way at last.

CHANGES IN RELIGION.—Laws were immediately passed, restoring the various castles and estates to their rightful owners; bishops were forbidden henceforth to interfere in state affairs; the revenues of the Church were placed at the disposal of the king, and he was authorised to appoint preachers whenever it might be advisable, but only such men as were "able and willing to preach the pure Word of God," and to provide for them suitable maintenance out of the Church property. The Holy Scriptures were to be read in all schools daily, and the clergy and priesthood were henceforth to be amenable to civil law, and to the tribunals which they had heretofore set at defiance.

STATES MEETING AT OREBRO, A.D. 1529.—The circulation of the Scriptures with the works of Luther and Olaus Petri, had gradually prepared the public mind for radical changes, and a meeting was convoked at Orebro, in which it was resolved to abolish the papal authority, and to establish a different form of worship. A liturgy, prepared by Olaus

Petri, was published and extensively circulated, which contained a summary of the Scripture doctrines and a complete rubric or directory for the conduct of public services. In so short a period, without public tumult or bloodshed, was the Reformation effected in Sweden.

REFORMATION IN DENMARK.—The reception of Lutheran doctrines in Denmark was the result of the abominable traffic in indulgences, as it had been in Germany and Switzerland. In Sweden also, the hierarchy were opposed to the Gospel, while the king, Christian II., and the people were favourable to it. The king had learned something of Lutheran doctrines, and had sent to the elector of Saxony for teachers. One Dr. Martin had been sent to preach the Wittemberg doctrines, but the popish clergy had procured the services of a drunken mimic, who parodied his sermons and ridiculed him so successfully, in consequence of his ungainly manner and disagreeable voice, that he returned to Wittemberg without having effected much. Christian II. continued to favour the Reformation and to battle with the prelates, who had attained a similar position to those of Sweden, and exercised their influence for their own advantage only. In A.D. 1521, the writings of Luther would have been condemned by the university but for the opposition of the king, and though he was subsequently deposed, he spent his time during his exile in helping on the truth, and caused his secretary, Hans or John Mikkelsen, to translate the New Testament into the Danish language, which was published at Leipsic, in A.D. 1524, and was introduced by shiploads into Denmark, chiefly by merchants of Antwerp. The effect of this was so unfavourable to popery, that the bishops induced the council of the kingdom to prohibit the introduction of “strange books” from Antwerp, which were the source of a “New and dangerous heresy.”

JOHN TAUSSEN.—Among the leading preachers of the new doctrines was John Taussen, who had been educated in a monastery at Antvorscov, and was so highly thought of that the authorities agreed to send him to any university that he

might choose, except Wittemberg. Taussen went to Cologne, but while there, having met with some of Luther's books, he went on to Wittemberg. He preached at Rostock for some time, and afterwards returned to the monastery at Antvorscov, where he boldly denounced the corruptions of the established Church, and especially the monastic orders. To the annoyance of his superiors, he preached the doctrine of justification by faith in Christ as the only way of salvation; they sent him away to Wiborg, where he was imprisoned as a heretic, but even there he preached the Gospel through the bars of his prison.

FREDERICK I.—The prelates who had succeeded in exiling Christian II. gained little by it. He was succeeded by Frederick I., who was equally favourable to the Gospel. Only the first year from his accession, he had encouraged George Sadolin, a Wittemberg student, to establish a Protestant school for young people. As soon as he heard of Taussen preaching from his prison windows the doctrine so dreaded by the priests, he appointed him one of his own chaplains, had him released from his prison, and gave him a special permission to preach in any of the Churches. The bishops, in alarm, refused him the use of the edifices; he therefore preached from a tombstone in the churchyard, and with so much acceptance, that multitudes flocked to hear him. When the opposite party threatened to suppress the heresy by force, the people went armed to the services, determined to repel force by force, and thus rendered opposition useless.

CONFERENCE OF ODENSEE, A.D. 1527.—At a meeting of the states in Odensee, the king plainly reminded the bishops that it was their duty to feed their flocks with the pure Word of God, whereas they had been content with giving them wretched fables, and legends of the saints, so that it was no matter of wonder to him that the belief in the Lutheran doctrines had become almost universal in the land. That though he had sworn to maintain the Roman Catholic faith, he could not countenance the abuses and corruptions which had been so frequently exposed. He had also

promised to preserve the rights and privileges of the clergy, but the people of the country were determined on adopting the principles of the Reformation, which could only be prevented by much bloodshed, and the infliction of great distress and injury on his subjects. He therefore desired that all men should be allowed the free exercise of their own religion, until a general council could be called, to the decrees of which all must render cheerful obedience.

REFORMATION BEGUN.—The king's address was well received by all but the bishops. Decrees were at once issued, allowing entire liberty of conscience to Papists and Lutherans; monks and nuns to leave convents, and the clergy to marry. The bishops were forbidden to acknowledge any dependence on the pope, while their authority was to be restricted entirely to ecclesiastical affairs.

MALMOE EVANGELISED.—The island of Funen had been the special object of care to Hans Mikkelsen, who had been some time mayor of Malmoe, its chief town. It was consequently better prepared to receive the Gospel, and after the Odensee conference, the Gospel was so successfully preached there by Martin and Spandermager that in one year Romanism was entirely abolished in Malmoe. A psalm-book was published, and the people encouraged to join in the singing, which became very popular. A new and much improved edition of the New Testament was published by Christian Peterson, a learned convert from popery. Taussen was appointed preacher of the chief Church in the capital, and the citizens of Copenhagen attended his preaching in crowds, to hear him eloquently expound the Gospel, and expose with unsparing hand the abominations of Rome.

THE BIBLE AGAINST POPERY.—In A.D. 1530, the gospel had made such progress, that Frederick thought the time had come for a more complete establishment of Lutheranism, and announced that at the next meeting of the States General, the subject of the reformed religion would be introduced to the assembly. The Romish party sent in alarm to the University of Cologne, and secured the assistance of a

number of German priests. The Protestants, headed by Taussen, issued a confession of faith, which embodied reform doctrines; the papists published theirs, and denouncing their opponents as heretics, called upon the king to put them down by force. A public deputation was proposed, but the papists required the dispute to be in the Latin language, and the pope to be regarded as the final judge in religious controversy, while the Protestants insisted on the use of the Danish tongue, and that the Bible should be the only binding authority, it therefore came to nothing.

DEATH OF FREDERICK.—This good king died in A.D. 1533, and during an interregnum of two years, the bishops and their party lost no time in trying to restore popery. They left no stone unturned to destroy Taussen, and succeeded in causing him to be summoned before the states meeting. Taussen defended himself with great firmness and eloquence, but his enemies caused him to be condemned to lose his life and property. The council of state refused to ratify this decree, but he was required to depart at once and for ever from the island. The people of Copenhagen, fearing lest harm might occur to him while in the hands of the bishops, assembled in crowds before the meeting-house of the states, demanding that he should be given up to them safe and sound. Their rage was so great against the bishops, that Rounow, the leader among them, would have been killed, had not Taussen taken him under his special care and led him by the arm through the crowd to his house.

CHRISTIERN III.—In A.D. 1535, Christiern, the son of the late king, was elected, soon after which, by the intrigues of the bishops, the country was involved in civil war. The new king was victorious, and as all the mischief was clearly traced to the bishops, they were arrested and deprived of their offices and emoluments. The king took the opportunity of bringing the question of religion before the States General, at a diet held in Copenhagen in A.D. 1536. The episcopal order was abolished, all Church property was

placed under the control of the state, and it was decreed that after fit provision had been made for the support of the clergy and the establishment of hospitals, schools, and poor-houses, the surplus should be applied to the necessities of the state.

GERMAN REFORMERS.—As Luther had been frequently consulted by Christiern III., during these Danish commotions, he sent his friend, Bugenhagius, to Copenhagen for a time, who crowned the king ; having made a service for the purpose, that the old one might be laid aside. He recognised the university, and provided services for the ordination of the clergy, and was in other respects so useful that the king was very anxious to retain him at Copenhagen, but his desire to return to Wittemberg overcame the temptation put before him.

THE HOLY SCRIPTURES.—Meanwhile the banished Tausen was labouring with earnestness to spread the truth. He had been appointed professor of theology at Roskilde, and had translated the Pentateuch ; while shortly afterwards the entire Scriptures, chiefly from the version of Luther, were printed in the Danish language. The Reformation was finally settled in a Diet held at Odensee, in A.D. 1539, when Protestantism was declared to be the established religion of the country.

NORWAY.—Norway, which had been converted by force in the tenth century, and had consequently been in a state of degrading superstition and ignorance for five hundred years, received the gospel from Denmark at this period of the Reformation. The first efforts were successfully made at Bergen, and thence slowly spread in all directions.

CHAPTER XXXVII.

THE REFORMATION IN FRANCE.—It has been noticed elsewhere that the truth of the Gospel had found its way into the minds of Frenchmen during the last two centuries, and there was a general feeling of dissatisfaction with the state of ecclesiastical affairs. When the doctrines of Luther found their way to Paris, there were men there who had been prepared by the Holy Spirit to receive them, and to appreciate their value.

LEFEVRE.—Among the first of these was Lefevre, who had been many years professor of theology at the university of Paris. He had always been an earnest student and a devout Catholic, believing in everything which was prescribed by the traditions of the Church. In A. D. 1512, he had undertaken to edit a collection of the lives of the saints and martyrs, but before he had been many months at this labour, he was disgusted with the lying legends and stories, and gave it up. He set himself more earnestly to study the Holy Scriptures, and soon, like Luther, found the doctrine of justification by faith, which was to him “more precious than fine gold.”

FAREL.—He was not slow to declare this new truth to the students of his faculty, among whom was one named Farel, who, like the professor, was a devout believer in the superstitions of the Romish Church “in crosses, in images, in vows, and in bones. The wafer which the priest held in his hands, placed in the box, shut up there, eaten, and given to others to eat, was to me the true God, and there was no other, either in heaven or on earth.” Farel joyfully received the new doctrine, as it was called, and became an earnest spreader of it; many others followed his example, until the university, of whom Beda was the chief, became alarmed at the change, and hostile to those who were influenced by it.

FRANCIS I.—The thrones of France, Spain, and England were then occupied by young men, Francis I., Charles V.,

and Henry VIII. ; these were in many respects alike, and were influenced by bigots to persecute those who dissented from the orthodox form of worship. While young they were more compassionate, but as they grew older they were ready to persecute even unto death. Francis was the son of Louisa of Savoy, a woman tainted with the vices of that corrupt age, and moreover a bigoted papist, it was natural, therefore, that the son should be badly influenced by such a mother. There were, nevertheless, many in his own household who received the new doctrines, and quietly spread them among their acquaintances.

MARGARET OF VALOIS.—One of those who became early acquainted with the gospel was Margaret, Duchess of Alençon, the favourite sister of King Francis, who was for many years the ornament of the French court, and a barrier between the reformers and persecution. Her great friend among the clergy, was Briçonnet, Bishop of Meaux, who attended the court of her brother Francis, and was also connected with the university of Paris. They were both earnest students of the gospel, and afterwards of the writings of Luther. Briçonnet, like Luther and Zwingli, was sent on an embassy to Rome, and must have been, like them, disgusted with its corruptions. By his influence, and that of Margaret, many of the higher classes were instructed and became converted, and the result was so obvious that Beda, who was head of the Sorbonne, or the faculty of theology, determined on a powerful effort to put a stop to the progress of the movement.

PERSECUTION.—In A.D. 1521, the university, after examination, decreed that the works of Luther should be burned. Beda used his utmost skill to induce Francis to persecute the heretics, but as many of those named to him, were among the best men of his acquaintance, and some of them friends of his sister, he would not interfere. Still, the influence of the priests was sufficient to render Lefèvre very uncomfortable, and he left Paris to take refuge with Briçonnet at Meaux, where he was well received and delightfully employed in

preaching the gospel, and in translating the Scriptures into the French language. These were printed in A.D. 1522, and so gladly received by the people that they used to take them to the factories and workshops, in order to read and converse about them during meals and other intervals. The bishop entered heartily into the work of spreading the truth, and often preached to the people, warning them never to forsake the truth, even though they should see him do so. The influence was great, as the old chronicler of the times saith, “Not only was the word of God preached, but it was practised; all works of charity were performed; the morals of the people were improved, and superstition declined.” As the district around Meaux was exceedingly fertile, and many peasants came thither to assist in gathering the harvest, those who believed took the opportunity of instructing them in the Gospel, and when they returned to their homes they carried it with them.

THE MONKS ALARMED.—It was not to be supposed that the monks of Meaux and the vicinity would quietly endure these innovations which were depriving them of sundry fees and profits, as well as of their spiritual influence over the people. They petitioned the king to put a stop to the heresy, but Francis, who at that time looked upon the teachers of the Gospel as learned men, who were in earnest to improve the people, would treat the matter only as a theological squabble. The Sorbonne, which had condemned Luther, were anxious to burn Lefevre, but Francis allowed a commission to enquire into his doctrines, and as Lefevre overcame them by arguments from the Scriptures, they only grew increasingly angry. The bishop gave way through fear of the Sorbonne, and was not valiant for the truth; he consented that Lefevre should be quieted, and that Farel should leave the city.

LECLERC.—When the ministers were for a time silenced, the common people who believed, met in secret as opportunity served, to read the Scriptures and to speak on religious things. Those who were best able to do so, undertook the

work of preaching to the others. John Leclerc, a wool-comber, went from house to house exhorting and teaching, but was soon discovered by the monks. Burning with zeal against the errors of popery, he dared to write placards and fix them on the door of the cathedral of Meaux. He was at once seized, and after being in prison three months, was condemned to be whipped on three successive days through the city, and afterwards to be branded as a heretic. The sentence was executed in the midst of crowds of enemies and friends, and on the day of branding, his mother, who was present when the burning iron was applied to his forehead, and who had cheered him during the previous torture, uttered a piercing cry, but soon recovering her courage, exclaimed, "Christ and His marks for ever." Though she thus publicly proclaimed herself a heretic, Beza relates, "That not one of her enemies dared lay hands on her, but allowed her to pass quietly to her home." Leclerc was afterwards released, and withdrew to Metz, where he continued his efforts to spread the Gospel, and grew daily more zealous against the errors of popery. By his efforts and the reading of the Scriptures, Chatelain, one of the most popular preachers, was converted, and began to preach the Gospel with all boldness. The writings of Luther had previously been circulated by Agrippa, of Nettesheim, converts became numerous, and great joy filled the hearts of the believers, when Leclerc unwisely roused the slumbering hatred of the populace by an act of sacrilege.

DEATH OF LECLERC AND CHATELAIN.—In the chapel of the Virgin, near Metz, were sundry images, which were regarded with great reverence, being visited on a certain day by crowds of pilgrims, who then received a plenary indulgence for venerating the images. On the eve of one of such fête days, Leclerc obtained admission into the chapel by night, and broke the images; so that when the vast procession arrived at the sanctuary the idols were found demolished, and the people were filled with terror at the calamity, and anger against the destroyer. Suspicion at once

fell on Leclerc, who, when seized, boldly acknowledged the fact, and was at once dragged to the place of execution and burned to death, after having his right hand cut off, his flesh torn with red hot pincers, and his arms broken. Chatelain was soon afterwards burned, and numerous others were compelled to seek safety in flight ; the people became exceedingly mad against the truth, and the city relapsed into the darkness of popery.

LAMBERT.—Another Frenchman about this time had been warned to leave the city, and had shaken off the dust of his feet against those who would not receive the Gospel. This was Francis Lambert, a man who had been bred in the very hotbed of popery at Avignon. He was the son of the secretary to the legate there, and had been persuaded to join the brotherhood of St. Francis, and became a monk at the age of fifteen. “It was God’s pleasure,” he said, “that he should thus early learn the secrets and expose the practices of these dens of impurity.” He began early to preach against the corrupt lives of the people, and was so severe on the monks also, that he soon became an object of hatred to them. While in a state of great anxiety to know the truth, and to obtain the mastery over the passions and inclinations which caused him much mental anguish, the works of Luther found their way into his cell at Avignon from the fair of Lyons. They were soon discovered and taken away to be burned, but he had read enough to see clearly that the way of salvation was not through fasting and bodily mortification, but through the atonement of Jesus, the only Saviour.

LAMBERT IN SWITZERLAND.—Having learned something of the truth, Lambert determined to forsake his convent and to go to Wittemberg, that he might understand the way of God more perfectly. In A.D. 1522, he left Avignon, and sitting on an ass, in the habit of a Franciscan, he crossed the Jura mountains into Switzerland, and passed through Geneva, Lausanne, Berne, and Zurich, into Germany, being entirely ignorant of the German language. While at Zurich, he had come into contact with Zwingli, who on hearing that he had

been preaching at Geneva and elsewhere, invited him to preach at Einsidlen. In three sermons he declaimed eloquently against popish error, but in the fourth he encouraged the invocation of the Virgin Mary and the saints. Zuingle at once cried out, "Brother, thou art mistaken," and at once a challenge was given to dispute the point, greatly to the delight of the opponents of Zuingle, who hoped to see him vanquished by the eloquent Frenchman. The conference was opened by Zuingle, on the 22nd of July, who began to argue from the Greek and Latin Scriptures, and continued four hours, and so mightily convinced the Franciscan, that, lifting up his eyes to heaven, he exclaimed aloud, "I thank Thee, O God, that by means of such an illustrious instrument, Thou hast brought me to so clear a knowledge of the truth. Henceforth, in all my tribulations, I will call upon God only, and will throw away my beads." On reaching Wittemberg, he was kindly received by Luther, and soon began to preach and to translate the Scriptures and good books into French. These books were printed at Hamburg, and sent by every vessel that sailed thence to a French port. Shortly after he married, and two years afterwards determined to return to France with his wife, and there preach the Gospel. He did this in spite of the urgent fears of Luther and others, because he had thrice drawn the lot, and each time it had fallen on France. Hence we find him in Metz at the time of the commotion caused by Leclerc and Chatelain. He was quickly warned to leave that city by the magistrates, and returned to Strasburg, where he continued to preach and write.

FAREL AT HOME.—When driven from Meaux and Metz, Farel had gone to his home at Gapp, and there succeeded in winning his three brothers to the reformed faith, as well as many of the people in the neighbourhood. But he was soon driven from the province by persecution, and after some time became preacher at Montbelliard, in Wurtemburg, where he ministered with success, and became the agent by whom *multitudes* of copies of the Scriptures and other good books

were distributed. His work here was stopped, and he himself banished, through an act of enthusiasm, which he committed in A.D. 1524.

ST. ANTHONY'S DAY.—The fête day of this saint was held January 17th, when the clergy and devotees formed great processions in his honour. One of these was met by Farel as he was crossing a bridge over the river. Farel, on the impulse of the moment, seized the image of the saint and hurled it into the stream. He managed to escape with life, but was obliged to flee from the country.

MARGARET OF VALOIS.—About this time the princess had gone as far as Lyons with Francis I., who was on his way to fight the Spaniards in Italy. After his departure, she stayed some time at Lyons, and greatly encouraged the efforts that were being made there to spread the knowledge of the Scriptures. Many gentlemen of her court were devoted to the Gospel, among whom the most ardent were Berquin, Michael d'Armande, her almoner; Anthony Papillon, "the first in France for supreme knowledge;" and Anthony du Blet, a friend of Farel's. These were all busy in spreading the truth in this, the second city of France, without let or hindrance, until the disastrous battle of Pavia, in which Francis was defeated and taken prisoner by the Spaniards, February 24th, A.D. 1525.

CHAPTER XXXVIII.

RESULTS OF PAVIA.—The capture of the king, and the death of the duke of Alençon, the husband of Margaret, who escaped from the battle only to die of grief and shame at Lyons, filled France with terror, and gave the enemies of the Gospel an opportunity of action which they did not fail to seize. They declared that this misfortune had fallen upon France as a judgment of God upon the people, for having permitted the innovations of the Lutherans and

other heretics. Hence arose a violent persecution, Berquin was arrested in the very presence of Margaret, and then with difficulty escaped the death which he shortly afterwards suffered at the stake. Beda determined "to banish from France the odious doctrine of grace, and the neglect of works of merit, which is a fatal deceit of the devil." The faithful preachers in Lyons and elsewhere were scattered, but they found refuge and a welcome in Switzerland and Germany. Margaret, in her grief and widowhood, thought more of her brother than of herself, and as he had shown some desire towards religion in his early life, she hoped his present reverse might soften his heart, and lead him to place his confidence in God. In this she was disappointed; after a captivity of several weeks in Spain, by her unwearied efforts and personal service, he was set free, and returned to Paris in the same year. He grew by degrees more hostile to the reformed doctrines, and in this respect followed the example and submitted to the influence of Louisa of Savoy, his mother, who had been among the first to encourage Beda and his colleagues in their persecution. From this time, Francis became an exceedingly savage persecutor, and continued so till his death. His mother Louisa, when stricken with her death-sickness, was by the earnest efforts and prayers of her daughter Margaret, convinced of the error of her ways, and led to flee for refuge to the Saviour.

THE PLACARDS.—In A.D. 1534, the anger of Francis against the reformers was clearly manifested, when by a concerted arrangement on the night of October 18th, the streets of Paris and other large towns were covered with placards, in which the most violent attacks were made on the mass, the priests, and the errors of the Romish Church. The Romanists were enraged beyond measure, and urgent demands were made upon the king to take stern measures to stop such events. The evidence thus given of the number and boldness of the heretics, gave the king an opportunity of showing his zeal for the Romish faith. A multitude of persons, including many men of note, were arrested, and

Francis went to Paris in the midst of winter, and joined in a procession of priests and others, by way of expiating the offence offered to the mass. He dined on the same day with the archbishop, and afterwards witnessed the burning of six heretics, in different parts of the city. By these severe measures all public progress of the Reformation was hindered.

THE VAUDOIS.—Just at this period, Calvin had entered Geneva, and had written his famous *Institutes*, which he dedicated to Francis, and entreated him to deal mercifully with the Protestants, or Huguenots, as they were called. The king was now too much under the influence of Cardinal Tournon and the pope to be able to listen to the book. He was made to believe that such a dedication to a Roman Catholic prince, the eldest son of the Church, was an insult, and the result was therefore renewed and fiercer persecutions. In A.D. 1540, the parliament of Provence decreed the entire extermination of the Vaudois who inhabited that province. These Vaudois who inhabited Mesendole and Cabrieres, and who were descendants of the old Vaudois, seeing the correspondence between the Huguenot doctrines and those of their own faith, had acknowledged them as brethren. They were summoned to Aix to answer for this crime, and as they were afraid to go, they were condemned in default, and the territories in which they lived were ordered to be entirely laid waste, and themselves destroyed. This decree was not at once executed, in the hope probably that fear would hinder the further progress of the faith ; but, as the fact was otherwise, the first president of the parliament of Aix desired leave in A.D. 1545 to carry out the edict of 1540.

THE PERSECUTION.—Baron d'Oppeda, a cruel man, exceeded in the execution the cruelty of the decrees. Twenty-two towns and villages were plundered and burned, and barbarities committed, unheard of except in religious wars. The people, often surprised in the night, fled from rock to rock, and frequently fell into one snare as they ran from another. It was forbidden, under pain of death, to afford them any shelter ; voluntary surrender did not save life for

the men, nor honour to the women. Four thousand persons were massacred, and many others imprisoned for life in the galleys. In Cabrieres, one of the chief towns, seven hundred men were massacred in cold blood, and the women, who could not escape, were enclosed in a barn filled with straw, which being set on fire, they were prevented all egress by the swords and spears of their brutal destroyers. Finally the houses were levelled with the ground, the woods cut down, and the splendid orchards of fruit trees, for which the district was famous, rooted from the ground. Such, in substance, is stated by De Bellay, a Catholic writer, who says of the Vaudois, "they are irreproachable in morals, laborious, sober, benevolent, and of unshaken loyalty."

HENRY II.—Francis died in A.D. 1547, and was succeeded by his son Henry II., whose public entry into Paris was signalised by the erection of four huge scaffolds, on which fires were placed to burn heretics. But though these fires blazed frequently, and many other forms of persecution were in active operation, "the word of God was not bound." There were still many brought to believe by reading the Holy Scriptures and other good books, as well as by the consistent lives and glorious deaths of those who were martyrs for the faith. Henry was a mere tool in the hands of the Guises, a family whose ambition and bigotry filled France with civil wars and persecutions.

REFORMED CHURCHES.—In A.D. 1555, the first Church of reformers was publicly organised, on the model of the Presbyterian Church at Geneva, with minister, deacons, and elders. Four years after a synod was held in Paris—a May meeting—when representatives were present from eleven Churches. Many persons of distinction had become favourable to the new doctrines, chief among whom were the Prince of Condé, Admiral Coligny, and many nobles. The Queen of Navarre, the celebrated Jeanne d'Albret, mother of Henri Quatre, and sister of Charles V., of Germany, was among the most earnest supporters of the reformers. At this time also Henry had so serious a quarrel with Charles V.,

that he needed the aid of his Protestant subjects, as well as of the Protestant princes of Germany. There was also much bad government, in consequence of the sale of offices of public trust ; and many Protestants obtained positions of influence, which enabled them to stand between their co-religionists and the severe edicts that were from time to time sent forth. In spite of this leniency, bigotry had its occasional triumphs. After some military disasters which occurred to Henry's forces, the papists tried to make him believe that the wrath of God was upon him, because he did not sufficiently try to stamp out heresy.

THE BED OF JUSTICE.—Henry was urged, in A.D. 1559, by Cardinal Lorraine, to find out who were the leading reformers in the French Parliament. For this purpose he entered the assembly quite unexpectedly, and said that he was desirous to know their opinion on the subject of heresy, and its proper treatment. The sitting, when the king was present, was called a bed of justice, in this case it was a bed of injustice and cruelty. The members being called upon to express their opinions candidly and without fear, many of the chiefs did so, in favour of toleration, while the papists recommended persecution. Anne Dubourg and Louis du Faur openly avowed their Protestant opinions, and complained of the cruelties which had been practised against the reformers, declaring, "that while men are conducted to the stake for the sole crime of praying for their prince, the orthodox are busied in blasphemy, debauch, perjury, and adultery." These words were aimed at the cardinal, a man of notoriously wicked life, but as the king himself was an adulterer, it was easy to persuade him that they were intended for himself.

MOB PERSECUTIONS.—Dubourg and Faur were at once arrested and imprisoned. The former was kept six months in the horrid prison of the Bastille, in solitude, fed on bread and water, and often tortured in an iron cage, and afterwards burned at the stake. Faur was also executed, and six other magistrates otherwise severely punished. For months after

this, all those who were suspected of heresy were at the mercy of the papist mob. Houses were broken into ; people plundered and often murdered, or grievously insulted without redress, for the king had resolved on the extirpation of Protestantism from France. The sufferings of the people caused the Protestant princes of other countries to send remonstrances to Henry on the subject, but God alone could stay his cruel hand, and this he was about to do.

DEATH OF HENRY.—The great friend and boon companion of Henry was Montmorenci, the captain of his Scottish guard. This man was his agent in the persecution of the Protestants, and the burning of the martyrs, Dubourg and Faur ; a man ready for any evil work. In A.D. 1559, while Henry was still full of the bitterest enmity and evil designs against the truth, a tournament was held in Paris, where he and the Duke of Guise were victorious over all others. Elated by his success, he called Montmorenci to break a lance with him ; they rushed at each other, and their lances were shivered in the shock ; a splinter of Montmorenci's lance passed through the bars of the king's helmet, and pierced his forehead. He fell, and died shortly afterwards of the wound.

CATHARINE DE MEDICIS.—The new king, Francis II., was only sixteen years old when his father was killed, but he was under the control of his mother, Catharine de Medicis, a clever but wicked woman, who, virtually, ruled France for the next thirty years, during the successive reigns of her three sons, Francis II., Charles IX., and Henry III. ; she hesitated at no act of cruelty or perfidy which could hinder the Reformation, or forward her own ambition. Catharine was supported in her plans against the truth by the princes of the house of Guise, who were for generations the bitter enemy of the Huguenots. The Guise family acquired great influence over Francis II., and thereby made the other nobles of France inclined to favour the Protestant party. From A.D. 1560; a political complexion was given to the efforts of reformers, which subsequently led to fierce and bitter faction fights and civil wars,

in which religion was less thought of than personal ambition by either party. Many of the fairest provinces of France were made desolate by what were called the religious wars.

CONFERENCE OF POISSY.—In A.D. 1561, each side was well represented, and a public conference between the reformers and the papists, was held at Poissy. The Catholic party was supported by the cardinals of Lorraine and Tourney, thirty-six archbishops and bishops, with a crowd of the lower clergy. The reformers, consisting of ten leading ministers, headed by the celebrated Beza, who with Peter Martyr, had been invited from Switzerland, to discuss the subject with the Romish dignitaries. As usual, though Beza made a deep impression by his discourse, neither party altered their opinions.

MASSACRE AT VASSY.—The Duke of Guise was passing through Vassy, a town in Champagne, on Sunday, March 1, A.D. 1562, with a numerous body of retainers; the Huguenots who were flourishing there, were just assembling for worship, the barbarous papists rushed into the meeting-house, killed sixty, or as some say eighty, of them, and wounded two hundred and fifty others. No steps were taken by Guise to prevent the massacre, and, as might be expected, this was followed by similar atrocities elsewhere. At Tours, three hundred Protestants were shut up three days without food, and afterwards tied together in pairs and massacred. At Sens, the bells of the cathedral summoned the papists for three days to murder the Protestants, and the bodies floated down the Seine, past the palace of Catharine at Monceaux, while around her a crowd of bigoted ecclesiastics and nobles rejoiced in the hope of exterminating the name. The Constable of France went with his troops about Paris burning the Protestant places of worship, and with a bitter persecuting spirit united with political animosity, he endeavoured to crush out all religious liberty, but this, as Beza said, "was an anvil that had worn out many a hammer."

CHAPTER XXXIX.

CHARLES IX.—Francis II. died in A.D. 1560, after a few days' illness, and was succeeded by his brother, Charles IX., who also remained as a puppet in the hands of Catharine and the Guise faction. His reign was one continued strife between the religious parties; the Prince of Condé and Admiral Coligny being at the head of the Protestants. The persecution of the Huguenot party grew increasingly bitter, until it culminated in the massacre of St. Bartholomew, on the night of August 24th, 1572, when by a secret and general rising of the Catholics, all the Protestant party, even to the infant of days, were to be blotted out. The young king had decided from the beginning of his reign to favour the Catholic party, and was easily led to believe that the Protestants were a fanatical and dangerous body of men; always ripe for conspiracy and revolt. Catharine, who really governed, aided by the pope and the king of Spain, constantly fostered the notion, until Charles could look upon the murder of a Huguenot as a profit rather than otherwise to the general weal. After the battle of Jarnac, in A.D. 1569, when the Prince of Condé was killed, the pope had written to the king expressing his "deep thankfulness to Almighty God" for this success. In the same letter he says: "But in proportion as God has dealt thus mercifully, so ought you with greater diligence to employ this opportunity to follow up and destroy the remnant of the enemy, that you may utterly extirpate all the roots, and even the offsets from the roots of that so great and confirmed an evil." In another letter a fortnight later, the pope urges the king to persevere in this matter, "to be deaf to every form of prayer for mercy;" "to reject every claim of consanguinity and kindred," and to be "inexorable to every voice which might dare to petition" for the persecuted Protestants.

ST. BARTHOLOMEW, AUGUST 24, A.D. 1572.—To lull the Protestants into security, and to throw them off their

guard, the active persecution was discontinued, Coligny and other chiefs of the party were invited to be present at the marriage of the Protestant prince, Henry of Navarre, with the sister of Charles. So secret was the design of the popish party, that a legate was sent by Pope Pius IV., to remonstrate with the young king against the marriage, lest it should lead to a favourable treatment of the heretics. An attempt had been made to assassinate Coligny, and he had been badly wounded ; though the assassin was known to the king, and the act approved by him, he went to visit the wounded man, professing the utmost sympathy with him and abhorrence of the crime. The desire of the Romish party at first had been to cut off the Protestant leaders, but the king, with his brother Anjou, and the dukes of Guise were for a complete and indiscriminate slaughter. All but the king of Navarre and the young Prince of Condé were to die. On the eve of St. Bartholomew, bands of troops were collected in front of the Hotel de Ville, and they were informed that a conspiracy had been discovered among the Huguenots, to destroy the king and princes, and establish Protestantism. This alone was enough to stimulate such men to slaughter without mercy, but their appetite for blood was increased by the assurance that the property of the slain Huguenots should be the prey of the assassins ; they were accordingly eager for the fray. Charles seems to have had such qualms of conscience as the hour of murder drew nigh, that the Duke of Guise, fearful that he might relent at the last moment, gave the signal an hour earlier than had been agreed upon. The tocsin rang from the tower of the Church of St. Germain l'Auxerrois, the old Church opposite the palace of the Louvre, and then began a discharge of musketry, followed by murders in every street. Coligny was the first whose death was ensured, and the slaughter lasted for three days. Fifty thousand persons perished, and blood flowed like water in all the chief towns of France ; the streets were encumbered with dead bodies. On the third day, Charles gave the signal to cease the massacre, and calling an assembly

of the notables, held a bed of justice, in which he declared to the anxious members that all had been done by his orders, because the Huguenots had conspired to kill him and his family. . . .

POPISH REJOICINGS.—The news was received with exultation at Rome. Cardinal Lorraine gave a thousand golden crowns to the messenger who brought the news. The pope and cardinals went direct from their sitting to give public thanks to God for this great blessing thus conferred upon Christendom. Artillery thundered from the castle of St. Angelo; the city was illuminated, and a medal with this inscription, “Ugonottorum Strages,” was struck in commemoration of a victory which it was believed had crushed the Reformation in France.

SIEGE OF ROCHELLE.—At the conference of Huguenots at Rochelle, held in May, A.D. 1571, there were deputies from more than two thousand Churches, many of whom had more than one minister. Of these some escaped with many of their congregations, and all were driven to arms and to seek a place of shelter. Rochelle was their stronghold, but many skirmishes took place elsewhere, and for nearly two years battles and sieges were frequent, and the slaughter very great. Rochelle was held with success against the papists, and, after great losses on both sides, peace was proclaimed in A.D. 1573, which left the Huguenots once more free to propagate their religious opinions and to spread the truth.

DEATH OF CHARLES IX.—The king, who had been in ill health from the time of the massacre of St. Bartholomew, grew rapidly worse, and died early A.D. 1574. Like some other cruel potentates, he had been afflicted with a disease which baffled all medical skill, and he was tortured in mind as well as in body. The horrors of the massacre were constantly before him; for some days previous to his death he complained, “that he was horribly and cruelly tortured.” “What blood!—what murder!” he cried out in his despair. “How evil are the counsels that I have followed! O my God, pardon and pity me! I know not where I am, so

grievous is my agony and perplexity. What will be the end of it? What will become of me? I am lost for ever." Such was the influence of popish bigotry on this young man, whose name has been execrated in all places of the world except in Rome.

HENRY III.—Charles was succeeded by his brother Henry, as weak-minded and more superstitious than himself, whose reign was notorious for its wickedness and licentiousness, for its conflicts with the Huguenots, and the wars of the League. The League was a confederation of princes and nobles, whose prime object was to stamp out the remains of Protestantism, and though in this respect it was a failure, it inflicted terrible evils upon France. Henry was the nominal head of the League, but he was really in the hands of the Guise party, whose bigotry and political influence made them so long the curse of France. After frequent quarrels among themselves, and between the leaguers and the royal family. Guise was assassinated by the servants of Henry, and his brother, the cardinal, was soon after murdered in prison, thus ended two of the chief agents in the tragedy of St. Bartholomew. Catharine died about the same time. The immoral conduct of Henry was so infamous, that he was either hated or despised by his subjects, who cursed the whole house of Valois, so that all the schemes of this wicked woman came to nought. Her children had been encouraged in vice, that she might more easily control them, and soon after her death her favourite son Henry was murdered by a monk, named Jacques Clement, and the throne passed into the hands of those whom she had constantly opposed and hated.

HENRY IV., OF NAVARRE.—Catharine de Medicis had laboured diligently to secure the power in her own family, and for the Roman Catholic faith. Her schemes all failed, through their own inherent corruptness; and now the heir to the crown was a Protestant, and the son of one who had been among the staunchest supporters of the Reformation. Catharine had sinned deeply to gratify the pope and the Catholic prelates, yet the murderer of her favourite son was

declared to be a saint and martyr, and a statue was erected to his memory, with the inscription, "St. Jacques Clement, pray for us sinners;" while the pope made a public speech in which he praised the murderer, and ordered a splendid funeral service in his honour. Before Henry III. died, he had an interview with Henry of Navarre, in which he assured him that his best prospect of securing the crown would be to become a Roman Catholic. As Henry held the reformed faith as of little importance, he would probably have abandoned it earlier, but his proud spirit rebelled at the idea of being converted with a dagger at his throat. Henry III. was murdered in A.D. 1589. Henry IV. endeavoured for four years to secure the peace of France, and the cessation of civil strife, but he saw that it was not possible while he was a Protestant. In A.D. 1593, he abjured the reformed religion, and was acknowledged by the pope on condition that he should publicly attend mass on Sundays and feasts, and hold private mass every day, besides promoting papists to all the chief posts in the government.

THE EDICT OF NANTES, A.D. 1592.—The Protestant party complained that since his conversion they were unfairly treated, and shortly after obtained the famous charter called the Edict of Nantes, under which they were to enjoy entire religious freedom, while all offices in the state and in civic corporations were to be open to them. The reformed religion may thus be considered as an accomplished fact, having now a fair field for the spread of the truth, which it maintained, with some interruptions, until the famous revocation of the edict by Louis XIV., in A.D. 1685.

CHAPTER XL.

REFORMATION IN ENGLAND.

HENRY VIII.—We have elsewhere noticed how for centuries the kings and people of England had tried to resist the encroachments of the papal power, and that men like Wickliffe, Sautrè, and Oldcastle, had taught that the Bible, and the Bible alone, is the source of true religion. When Henry VIII. became king, in A.D. 1509, he was the *beau idéal* of a Roman Catholic prince. By inclination, as well as by family ties with Spain, he was bound to the papedom. He was as fierce in persecution as he was absolute in power, and during the first nineteen years of his reign great numbers of people were punished, in various ways, for heresy and for reading the Scriptures in English, and teaching them to their children. In A.D. 1519, seven persons were burned in one fire at Coventry, for the latter offence; and four by the bishop of Lincoln, when the children of the sufferers were compelled to set fire to the pile. Indeed, persecution raged for many years with as great fury as in the worst period of Mary's reign, and without protest, as the registers of many dioceses will show.

DEFENDER OF THE FAITH.—The works of Luther had been translated into English, as well as into other languages, and were eagerly read by the people. In accordance with the papal bull to burn these books, a great meeting of ecclesiastics, headed by Cardinal Wolsey, was held at St. Paul's, when Bishop Fisher preached against heresy, and copies of various works were publicly burned. Henry wrote, or caused to be written in his name, a “Treatise on the Seven Sacraments,” which being sent to the pope, was vastly lauded by the papal party, and though quickly cut to pieces by Luther in his reply, it obtained for Henry the title of “Defender of the Faith,” which the sovereigns of Great Britain still bear.

WILLIAM TYNDALL.—The result of the controversy with

Luther caused a great increase of interest in his books, and in pure religion, which was there declared to be found in the Bible only. As yet few English people had seen the Bible, although the translation by Wycliffe had been in existence in the libraries of the wealthy, and of public institutions, for more than a century. The works of Luther had been introduced and circulated by a body of learned men at Cambridge, several of whom afterwards became martyrs for the truth which they spread. Among these we may mention Latimer, Ridley, Bilney, and others. William Tyndall had been convicted of printing heretical books, and to save his life had fled to the Continent, where he was engaged in improving and printing religious works. To him is due the honour of printing the first Bible in English. The first edition of the New Testament was printed at Wittemberg, in A.D. 1525, and the second at Cologne, in the following year, and they were introduced to England by vessels sailing from the port of Antwerp. The popish authorities were enraged and puzzled, and strict search was made for the book ; fines and imprisonments were rigorously imposed on all who were found to possess it, or willingly to listen to portions read out of it. Yet the people received it gladly, and were more skilful in hiding than the enemy in discovering the precious volume.

CATHARINE OF ARRAGON.—Henry VIII. had married the widow of his brother Arthur, who had by him one daughter Mary living, but no male heirs. The desire for a male successor, and the attractions of another person, Anne Boleyn, had led him to avow certain religious scruples as to the legality of his marriage with Catharine. As the pope had granted a dispensation to render the marriage legal, it was natural that Henry should look to that quarter for another dispensation, but the pope was in a dilemma. He was quite willing to give Henry a dispensation to marry two wives, and he was unwilling to offend the Defender of the Faith by a refusal, but he was more unwilling to make an enemy of the Emperor Charles V., the uncle of Catharine, by granting the

request, he therefore temporised, and rendered Henry furious by delaying the decision. This business was protracted for seven years, during which the king became less and less favourable to the papal power, although the persecution by popish bishops raged fiercely, and many noble martyrs gave up their lives for the truth, while others suffered heavy losses and imprisonment for their attachment to it. Many of the reformers had taken the side of Henry in the controversy. These were not slow to point out the manner in which the popes had through many ages drained England of money, and imposed heavy bonds and restrictions upon the consciences of the people.

HENRY, HEAD OF THE CHURCH.—In A.D. 1532, Henry had either abolished annates, or caused the payment to be transferred to himself, and had forbidden any offerings to the pope for dispensations of any kind. By an Act of Parliament, in A.D. 1534, he was declared to be the supreme head of the English Church, with full power to correct abuses, root out heresies and errors, and to be in every respect a pope. Nor did he act otherwise towards those who opposed him in religious matters. He issued a proclamation of death to those who denied the doctrine of transubstantiation and other popish errors, which grievously affected the Protestants, and another against those who denied the supremacy of the king as head of the Church, in consequence of which the faithful among the Papists suffered. Among the latter were the celebrated Sir Thomas More, and Fisher, bishop of Rochester, who having sworn fealty to the pope as the head of the Church, preferred death rather than the violation of their consciences.

SUPPRESSION OF MONASTERIES.—In A.D. 1536, Henry was empowered by Act of Parliament to suppress all monasteries, the income of which was less than £200 per annum, and in A.D. 1539, all others became vested in the king, and in less than a year they had been dismantled and most of the buildings were allowed to go to decay. The lands were given or sold cheaply to favourites of the king,

while enormous sums of ready money which had been hoarded, plate, jewels, and other valuables, came into the king's own treasury, to be wasted in a prodigal expenditure. The abbots and others who had vested interests were pensioned, but many of the lowest class of monks and nuns were thrown upon their own resources, and the ranks of mendicancy greatly increased. Much was said about the condition of the convents at the visitation: generally speaking, they were found to be sinks of iniquity, the abodes of ignorance, fraud, and vice. Bishop Burnet says of many of them, that they were equal in wickedness to Sodom. Archbishop Cranmer, who was favourable to the Reformation from right motives, had an idea that the revenues of the Churches would have been devoted to religious or benevolent purposes, but he was grievously disappointed. In spite of the statutes of mortmain, under Edward I. and Edward III., large portions of land had accumulated in the hands of the clergy and of monastic institutions, so that there was much to be divided, and the fortunes of some of the greatest families in the land were made by this act of spoliation. The great political advantage was in the increase of a power which would form a check on royal prerogative, and lessen the power of the king to tyrannise over the people. Moreover we may certainly assume that such a change would not have taken place had the various monastic institutions performed the duties, and exercised the influence, for which they were originally founded.

TYNDALL A MARTYR, A.D. 1536.—The enemies of the truth had been grievously annoyed by the efforts of Tyndall to print the Scriptures and other good books in English. He resided at Antwerp, and great efforts were made, and not without success, to put a stop to his labours and his life. By favour of the Emperor Charles V., he had been imprisoned and kept there a year and a-half, during which he was frequently examined by the imperial authorities, who declared that he was “a very learned, pious, and good man.” But he had printed the Bible, he had exposed popish errors with an

unsparring hand, and once within the grasp of the papal power, he must die. He was strangled and burnt near Antwerp, September, A.D. 1536. With his last breath he prayed, "that the Lord would open the eyes of the king of England."

THE BIBLE IN CHURCHES.—The Lord had already removed obstacles from the progress of his truth. The people had been so earnest in the purchase and study of the holy book that the demand for it became universal, and all private enterprises in printing it were successful. Cranmer was desirous that there should be one authorised edition in use, and he succeeded in persuading the king to approve of that of Miles Coverdale, and to order that it should be placed in all Parish Churches, and what was an especial source of vexation to Bishop Bonner, six copies were to be chained upon reading desks at St. Paul's, for the use of the public. The historian Strype says, "It was wonderful to see with what joy this book of God was received, not only among the learned sort, and those that were known lovers of the Reformation, but generally all England over ; among all the vulgar and common people ; and with what greediness God's word was read, and what resort to places where the reading of it was. Everybody that could, bought the book or busily read it, or got others to read it for them, if they could not read it themselves, and divers more elderly people learned to read on purpose." Fourteen editions of the Old Testament, and eighteen of the New, were printed in the latter part of the reign of Henry.

THE SIX ARTICLES.—To prove that the king was no less an anti-reformer than a bigoted tyrant, we need no other evidence than the six articles, which were passed into law at his urgent demand, in A.D. 1539, and which perpetuated, in intention at least, some of the worst errors of the Romish Church. In this matter, Henry was influenced by Bishops Gardiner, Bonner, and other bigots. They insisted on transubstantiation; communion in one kind only; that priests, by the law of God, might not marry; that vows of chastity

ought to be observed by the law of God ; that private masses ought to be continued ; and that auricular confession was expedient and necessary, and ought to be retained in the Church. The servile parliament, moreover, enacted that if any did speak, write, or preach against the first article, they should be burned, while for preaching against the others, they would be guilty of felony. Latimer resigned his bishopric, because he could not countenance the six articles. Cranmer retained his position that he might, as opportunity offered, influence Henry in favour of the Reformation. In this respect he did at times effect something, as in spite of popish opposition, in A.D. 1544, the king ordered that two chapters from the Bible should be read in English every Lord's-day, and that some of the prayers of the Church should be translated, that the common people might understand them, and pray in their own tongue.

PROGRESS OF REFORM.—The last eight years of Henry's reign were disgraced by frequent burnings and sufferings on account of the six articles. There was a continued struggle between the popish and reformed party, the former were usually in the ascendancy, but God preserved the life of Cranmer, though he was often in danger through the malignancy of his enemies. In spite of all popish effort great progress had been made—the power of the pope was utterly abolished ; monasteries suppressed ; gross superstitions and religious frauds freely exposed ; the Scriptures freely translated and read ; and in many parishes a pure gospel faithfully preached. Nevertheless, while the six articles were observed, though the pope was banished, popery remained in the land. Henry died in January, A.D. 1547, to the last a Papist and persecutor, like his rival and contemporary Francis I. of France.

CHAPTER XLI.

EDWARD VI.—The accession of this young prince who had great faith in Cranmer, was highly favourable to the Reformation. The Papist bishops were at once thrown into the shade ; all superstitious observances were banished from the Churches ; many images taken down and destroyed, the paraphrase of Erasmus, as well as the Bible, was to be placed in every Church ; the clergy were warned to avoid alehouses, and other unsuitable places, and to study the Scriptures diligently ; a book of homilies or sermons was provided for those men who could not compose for themselves, one of which must be read every Sabbath ; the act of six articles was repealed ; private masses abolished, communion in both kinds restored to the laity, and a liturgy compiled, called the book of common prayer. These changes were not effected without trouble ; Gardiner, Bonner, and others resigned their bishoprics, and in some districts the abolition of some of the favourite saints' days, and other such improvements, caused riots among the ignorant peasantry. As vacancies occurred in parishes, men of God were sought out and appointed to fill them ; Bucer, Peter Martyr, and other leading reformers were invited from Germany to take posts in the English universities, while eminent preachers of truth were sent as itinerants through the kingdom to instruct the people in the truths of the gospel. Among these John Knox was eminent, and preached in the north of England and in Scotland with great success, until the death of Edward in A.D. 1553, when a sudden stop was put to the authoritative progress of the Reformation.

During the whole of Edward's reign, efforts had been made for the reform of the Church in Ireland, but little progress had been made, and it remained throughout a stronghold of popery.

MARY I., A.D. 1553.—This queen, the daughter of Catharine of Arragon, was known to be a stern Papist, and though at first she professed sentiments of liberality towards the consciences of all men, she had scarcely been two months in power, before she came out in her true colours, as a narrow and bigoted persecutor. Gardiner, Bonner, and other bishops were restored, and the reformed bishops removed, while by royal edict popery was re-established. The queen at once surrendered all the crown property which had been taken from the Church, but though she found it an easy matter in most cases to induce the other recipients to profess themselves Papists, she could not make them restore their share of the spoil. A papal legate soon gained a footing at court, and a fierce persecution began. The Papists, especially those who had been deprived in the late reign, thirsted for revenge on the heretics, and the misguided queen gave way to their suggestions.

PERSECUTIONS.—John Rogers, prebend of St. Paul's, was the first to be burned in Smithfield for the Protestant cause. He had persisted in preaching the gospel in spite of warning to the contrary. He was met on his way to death by his sad wife and eleven children, “Ten able to go, and one hanging on the breast,” but he was valiant for the truth, and preferred death to recantation. In the same month Lawrence Saunders, of All Hallow's Church, London, and Rowland Taylor, one of Cranmer's chaplains, followed his example. And in this short reign of less than six years, two hundred and eighty-eight persons, including Archbishop Cranmer and many bishops and clergymen died for the reformed faith, while Ridley and Latimer were burned in the same fire at Oxford, in A.D. 1555, and died encouraging each other with the hope that they “would light such a candle or torch, by God's grace in England, as I trust, shall never be put out.” Cranmer who had wavered in the faith, and been induced to recant, after some time came to a better mind, and having publicly confessed his sin in thus acting, was hurried to the stake and burned, when he thrust into the

fire the right hand which had unworthily offended by signing the papers of recantation which had been presented to him.

CRUELTIIES PRACTISED.—It is perhaps a truism that popery is the same in all nations and in all ages. The pages of Coverdale are disfigured by an account of the cruel tortures and sufferings to which those Protestants were exposed who were not actually burned at the stake. He says, “ Some were thrown into dungeons, ugsome holes, dark loathsome and stinking corners. Others lay in fetters and chains, and loaded with so many irons they could scarcely stir. Some were tied in the stocks with their heels upwards, others had their legs in the stocks, and their necks chained to the wall with iron bands, having neither stone nor stool to sit upon to ease their wearied bodies. Some stood in Skevington’s gyves, which were most painful engines of iron, with their bodies bent double ; others were whipped and scourged, beaten with rods, and buffeted with fists. Some had their hands burned with a candle, and others were miserably famished and starved.” Everywhere the magistrates and justices were urged to be more strict in ferreting out heretics, and punishing them. Cardinal Pole had the direction of these matters, and the bishops under him were fit and active tools in the hideous business. The death of Mary, which was followed by that of the cardinal a day or two afterwards, was a happy deliverance to the persecuted people. This persecution would have been carried on in Ireland towards the end of Mary’s reign, but for a singular event which occurred to the agent, Dr. Cole. Having received his commission he started to Chester, and while there showing a small bag, boasted that it contained what would “ lash the heretics of Ireland,” meaning of course those who had become Protestant in the previous reign. The mistress of the inn where he stayed, having heard the words, took an opportunity, just as he was starting, to take the commission, and to put in a pack of cards. The council of Ireland assembled to hear Dr. Cole’s commission. The doctor opened his valise, and was astounded to find the pack of cards with the knave

of clubs uppermost. He started immediately for England to procure another commission, but before he could procure it Mary died, and a new era commenced.

QUEEN ELIZABETH, A.D. 1558.—The accession of this queen crushed the hopes of the Papists, and revived those of the Protestants. Those who had fled from the country for the truth's sake returned; others who had been hidden came from their places of concealment, anticipating what in reality soon happened. Six months after her accession, the liturgy and the Holy Scriptures were restored to the Churches, images and the mass were removed, and soon after, the thirty-nine articles issued. About two hundred clergymen and several bishops refused to acknowledge the queen as the head of the Church, but more than nine thousand retained their livings, and accepted the change. The Reformation was henceforth an established fact. The mode in which Elizabeth exercised her prerogative, though a subject of great interest, does not come within the sphere of this outline.

CHAPTER XLII.

REFORMATION IN SCOTLAND.—In no country has the truth of the gospel made a more complete revolution than in Scotland, where the better half of the land belonged to the clergy and priests, who swarmed on it, living in gross ignorance and sin. Here, also, the writings of Luther were the seed whencesprung a rich harvest of holy and devout believers. One of the first to read and profit by them was a young man named Patrick Hamilton, who, like Lambert, had been early devoted to the monastic life, and made abbot of the convent of Ferne in his youth. He quickly incurred the hatred of his compeers by his plain denunciations of the corruptions of the Church of that period, and was advised to go on the Continent. He went to Wittemberg, where he eagerly

sought the truth, and made the acquaintance of Melancthon, Lambert and others. After spending some years at Wittemberg and at Marburg, where Lambert was principal of the new university, he returned to Scotland, eager to make known the way of salvation to his priest-ridden and benighted countrymen.

MARTYRDOM OF HAMILTON, A.D. 1528.—The priests, who had heard of his success in preaching the gospel in various parts of Scotland, determined to destroy him as a heretic. One, Campbell, a Dominican friar, made his acquaintance, as a pretended disciple, learned his doctrines from his own mouth, and betrayed him. Hamilton was tried for heresy by the archbishop of Glasgow and St. Andrew's, condemned and burned on the day of trial, in February, A.D. 1528. This act of barbarity produced the common result, many began to enquire after the truth, and not a few believed; the blood of this martyr became the seed of a reformed Church! Other men began to preach, Tyndall's Bible was introduced, and there was all the appearance in a short time of a general awakening.

GEORGE WISHART, A MARTYR.—The system of clanship was favourable to the spread of the gospel, for wherever the preacher was under the protection of the chief, he had abundant opportunity of teaching the truth without fear. During the twelve years after the death of Hamilton great progress was made, and the chiefs of the popish party became exceedingly enraged. An active persecution was begun; many fled to foreign countries and to England to escape death or imprisonment, to which all were liable who were convicted of reading the New Testament, or refusing to pray to the Virgin and the saints. Among these was George Wishart, who, becoming a Christian at an early age, had been persecuted by the bishop of Brechin, because he had taught the Greek Testament in the school at Montrose. He went to England, and studied at Cambridge, but returned to Scotland and preached with such success in A.D. 1544, that the fear and enmity of Cardinal Beaton were aroused. They

tried first to assassinate him, but failed in the attempt ; he was then arrested, tried after a fashion, and condemned to death, which sentence was duly executed at St. Andrew's in A.D. 1546. Numerous acts of cruelty were committed by the agency of the evil man Beaton, whose tyranny so aroused the people that soon after the death of Wishart he was murdered by the people in the palace from which he had recently exulted in the suffering of the martyr Wishart.

JOHN KNOX.—Chief among the friends of Wishart was John Knox, a man of great bodily and mental energy, who had laboured with the martyr and narrowly escaped the same fate. Well educated in youth, and priest at an early age, he had diligently studied the fathers before he knew the Gospel, and became thoroughly furnished with the weapons of controversy and the power to utter all the truth. After the death of Wishart, Knox preached at St. Andrew's to a number of those who had forsaken Romanism, but was for some time imprisoned in a French galley. When set free, he went to England, and remained there from A.D. 1549 to A.D. 1554. Thence to Geneva, where he was kindly received by Calvin, and resided there a year. He then returned to Scotland, and preached in private houses, and in the mansions of many nobles who favoured the Reformation, travelling in secrecy, but quite unable to escape observation. He returned to Geneva, and became pastor of the English Church there for two years, until in A.D. 1557, the burning of an aged priest, named Walter Mill, in his eighty-second year, for heresy, excited such universal horror, that the many reformers who were scattered through the country, at once petitioned the Regent for some legal protection from the tyranny of the clergy. When Walter Mill was fastened to the stake, he said, “As for me, I am fourscore and two years old, and cannot live long by course of nature, but a hundred better shall rise out of the ashes of my bones. I trust in God I shall be the last that shall suffer death in Scotland for this cause.”

PROGRESS OF PROTESTANTISM.—Early in A.D. 1559, Knox

came back to Scotland, and was received with open arms by the reformed preachers and people, and preached boldly at Perth against the errors and corruptions of the Romish Church. On one occasion, as soon as Knox had finished, a priest uncovered a rich altar, and began the celebration of mass, as if to try the disposition of the people ; he was not left long in doubt, the altar and images were soon broken to pieces, a tumult arose, a mob collected and flew upon the convents of the monks, and in spite of the exertions of the magistrates and reformed clergy, they did not cease until they had laid three of them in ruins. As might have been anticipated, this was too much to be borne.

RELIGIOUS WAR.—The riot at Perth was followed by a resolution on the part of the Papists to crush out Protestantism by the strong hand. Forces were raised by the Regent, and the reformers found help from Edinburgh, St. Andrew's, Stirling, and other places, as well as money from Elizabeth of England, who sympathised with them on religious grounds, and also because Mary of Scotland had made a claim to the crown of England, on the ground that the pope had declared Elizabeth illegitimate. The war lasted a year without any serious losses on either side, but aided by an English army, the Protestants prevailed, and peace was signed in 1560. At the close of the war, there appeared to be more Protestants than Catholics ; numerous, learned, and eloquent preachers had joined the ranks of the reformers, and, stimulated by the zeal and incessant labours of Knox, they had carried the gospel successfully throughout the land.

REFORM ESTABLISHED, A.D. 1560.—In the Parliament of A.D. 1560, a confession of faith, drawn up by Knox, was approved ; acts were passed abolishing the power of the pope in Scotland ; repealing all acts in favour of the Romish Church, and forbidding the celebration of the mass. The last clause was an attempt to make men reformers by Act of Parliament, and was a blunder. Knox was disposed to go further, and wrote a book of discipline, the requirements of which were found to be a heavy burden even for Protestants.

In A.D. 1561, Mary Queen of Scots returned from France, where she had been educated. She was bitterly hostile to the Protestants throughout her unhappy reign, and complained to Knox that he had caused a rupture between the sovereign and the people. On her departure to England, the Regent Murray approved of the ordinances of 1560, and henceforth the Reformation may be regarded as established in Scotland.

CHAPTER XLIII.

THE REFORMATION IN THE LOW COUNTRIES OR NETHERLANDS.—The Low Countries formed part of the dominions of the kings of Spain, and their masters during the stirring events of the Reformation were the Emperor Charles V., and his son Philip II. The latter is not exceeded in pride, bigotry, and intolerance by any tyrant who has ever disgraced a throne. The doctrines of Wycliffe, Luther, and other reformers, soon found entrance and free circulation among a people so enterprising and commercial as the Netherlanders. So early as A.D. 1521, Charles had been urged to prohibit the publication of any religious book which had not been sanctioned by the bishops, but his edict to that effect had little force.

PERSECUTION.—The papal nuncio Aleander, who had been so unsuccessful, both in convincing Luther of error, and inducing the elector of Saxony to prohibit his teaching and preaching, entered the Netherlands in A.D. 1523, armed with papal and imperial authority to root out heresy and destroy heretics. Under his cruel guidance, the persecution raged with greater violence than it had in any other country, in spite of which the word of God grew and prevailed. Even Erasmus, who trimmed and temporised so discreditably, affirms that “Wherever Aleander lighted the fires of persecution he sowed the seeds of heresy in the soil at the same

time." This country was successively ruled by three women, *viz* : Margaret of Austria, aunt of Charles V. ; Mary of Hungary, his sister ; and Margaret of Parma, his illegitimate daughter. Henry Voef, John Van Echt, Lambert Thorn, and many others, were put to death at Brussels and elsewhere, because they would not deny the reformed faith.

PHILIP II.—For more than twenty years the persecution continued, but on the accession of the cruel Philip, son of Charles V., he determined to crush the heresy at whatever cost, and at the same time to deprive the Netherlanders of all civil and religious liberty. He visited the country and stayed four years, sparing no pains to carry out his designs, in spite of which he was publicly informed that there were one hundred thousand persons who were attached to the reformed faith. He determined to increase the number of bishops from four to fourteen, and to introduce the Inquisition, though he knew, as his sister told him, "that it was so odious in Spain." Philip returned to Spain in A.D. 1559, leaving the Netherlands to be ruled by Margaret of Parma.

DUKE ALVA.—Not satisfied with the state of affairs under the government of his half-sister, Philip sent the Duke of Alva to take the active management of the country in A.D. 1567. Then began a series of atrocities on the part of the Papists, which led to civil war, and deluged the country with blood, as well as crippled its commerce, exhausted its trade, and banished multitudes of its best artisans to foreign countries. During the five years from A.D. 1568 to A.D. 1573, eighteen thousand persons, including the Earls of Egmont and Horn, with many others of the most illustrious of the nobility and gentry, were publicly executed. The most iniquitous means were adopted to trap the unfortunate victims—both king and duke acting with such hypocrisy and falsehood that they often feasted the person whom they were about to destroy, and murdered the man whom they had lured into their clutches by the basest arts. Such is the policy of a religion into which many of our countrymen and women are blindly drifting at this moment.

The executions of the Protestants were conducted with a cruelty which makes one shudder : the tongues of the sufferers were burnt in prison, that they might not be able to speak to the people, at other times they were gagged for the same purpose. Spies professing sympathy with Protestantism, were let into the prisons to worm out the secrets of the poor prisoners, and to report their sayings in prison as evidence against them. Often they were hanged on the beams of the churches and meeting-houses, that the stench of the dead bodies might prevent the use of the building thus consecrated by martyrdom. By persecution, excessive taxation, and the grossest tyranny, one hundred thousand persons were driven to take refuge in foreign countries, chiefly in England and Protestant Germany. These carried with them the arts of cloth and silk manufacture, and as every such family was required in England to take an English apprentice, they aided greatly in placing our country at the head of these branches of commerce. The result of such oppression was a general revolt against Spanish tyranny and authority. Catholics and Protestants united to resist the armies of Alva, and a dreadful series of conflicts ensued, in which the Netherlanders, under William the Silent, were finally victorious, and formed the republic of Holland, called the "Seven United Provinces." These continued the struggle until the Spaniards were entirely expelled, and the Netherlands free.

THE LAST VICTIM.—Anne Von der Hoor, a female servant was buried alive near Brussels. A grave was dug, and she was covered with earth except her face : when the priests came to say that even then, if she would abjure Protestantism, her life was safe. She replied, "Those who seek life here, shall lose it hereafter," and refused to recant. The executioner then threw earth on her face, trod on it, and she died, but from that time the Reformation may be regarded as established in the Low Countries.

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